De Adiaphoris.

THEOLOGICAL AND SCHOLASTICAL POSITIONS, CONCERNING the Nature and Vse of Things *Indifferent.*

WHERE ALSO IS METHODICALly and briefely handled, of Ciuill and Ec*cleſiaſticall Magiſtrates, of Humane Lawes,* of Chriſtian Libertie, of Scandall, and *of the Worſhip of God.*

A Vowed Worke, deſtinated (by the grace of GOD) to appeaſe the Diſſentions of the Church of ENGLAND.

Written in Latine by M. Gabriel Powel, *and tranſlated into Engliſh by* T. I.

AT LONDON
Imprinted by *Felix Kyngſton*, for EDVVARD WHITE, and are to be ſold at the little *North-doore of Pauls, at the ſigne of the Gun.* 1607.

THE TRANSLATOR TO the Reader.

HAuing beene very desirous not long since, to be resolued in the truth of the Controuersies of our Church, and lighting vpon this excellent and learned Treatise of Things Indifferent; *I receiued such satisfaction thereby, out of the very grounds and principles of Diuinitie, that I could not heare any difficultie obiected touching the things in controuersie, but presently I was able to resolue the same, out of those very grounds which here I had learned. Wherefore hauing receiued so great profit by this Booke: I thought it part of my dutie, to communicate the same vnto others, in a more familiar language, not doubting but many may receiue the like satisfaction thereby, as I haue done. And albeit in the very translating, it hath lost much of that elegancie, wherein it was originally penned by the Author: yet I haue endeuored to come as neere his meaning as possiblie I could. Thus much I thought good to signifie vnto thee.* Adieu. From *OXFORD* this 28. of Nouember 1606.

Thine in what he may,

T. F.

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LONDON.

TO THE RIGHT HONORABLE AND RIGHT REVEREND FATHER IN GOD, RICHARD VAVGHAN Doctor of Diuinitie and L. Bishop of LONDON, his very good Lord;

All prosperitie and happinesse externall, internall, eternall.

WHatsoeuer bee the opinions of others (Right Reuerend and most worthie Prelate, my singular good Lord) concerning the Adiaphoristicall Controuersie, which so long time hath troubled the state of our Church: I am not any whit dismaied, but haue very great hope thereof, in so much that I am not affraide, to exspect and promise vnto my selfe a very happie and desired issue of all these domesticall iarres. Specially, because I seeme to descrie and discouer those dangerous ROCKES, whereat many both heretofore haue been, and at this

The ROCKS whereat the refractarie Ministers impinge.

this preſent (alas!) are not a little daſhed: whic
being detected and propalated vnto the whol
world, the Godly may prouide for themſelues, an
ſafely ſaile in the maine Ocean of the Goſpels work
without danger or feare of ſhipwrack. Now thes
ROCKS are ſpecially three; whereof

I. ROCKE. *That Chriſt is a Law-giuer.*

The FIRST is, that ſome doe ſuppoſe, that Chriſt Ieſus, as a LAVV-GIVER, hath inſtituted a certaine POLICIE in his Goſpel, and decreed Eccleſiaſticall Lawes, which euery man ought neceſſarily to obſerue and obey: vpon which ſandie foundation the whole frame and building of the Presbyterian Diſcipline is founded. But whence this new and inſolent falſe-Poſition is drawne, no man can be ignorant, that hath but ſuperficially read ouer the Decrees and Canons of the Councell of Trent. For thus thoſe purple Fathers haue ſupercilliouſly defined, or thundred rather; *If any man ſhall ſay, that Chriſt Ieſus was giuen of God vnto men, as a Redeemer, whom they ought to put confidence in, and not alſo as a Law-giuer, whom they ought to obey, let him bee accurſed.* Concil. Trid. Seſſ. 6. Can. 21.

The Detectiõ of the 1. Rock.

But (ô the immortall GOD!) what manner of Chriſt, doe both the Tridentine Fathers, and the refractarie Miniſters propoſe vnto vs! Of CHRIST our Redeemer, they make alſo a LAVV-GIVER; yea they transforme IESVS the Sauiour of the world, into MOSES the Law-giuer. This they doe, after the example of *Mahomet*, who fained that GOD ſent CHRIST into the world, to propound a perfecter Law, than *Moſes* did. Yet Chriſt himſelfe (*out of the Prophecie of Eſay, cap. 61. verſ. 1.*) teacheth vs, that he is

ſent,

ſent, to *Preach the* GOSPEL *vnto the poore* (*Luc.*4.18.) Now to * Preach the Goſpell, that is, to bring glad tidings, is not, to propound new Lawes. And albeit (*in Matth. cap.*5.) Chriſt interpreted and expounded certaine Precepts, yet thereby he did not make, or deliuer vs any new Law; but onely vindicated the law of *Moſes* from the corrupt and falſe gloſſes of the Phariſies, and reſtored it to the former perfection. That we ought to obey Chriſt according vnto the Precepts of the Decalogue, which *Moſes* deliuered, no ſober man euer denied: but this is it, that wee conſtantly diſavow and gain-ſay, to wit, that CHRIST is a LAVV GIVER; or that the Goſpell, which is the glad tidings concerning ſpirituall and eternall righteouſnes, hath ordained any new corporeal Policie. Yea rather, it commandeth vs, to obey the preſent Magiſtrates and Lawes, if they doe not repugne the lawes of nature; and willeth that wee endeuour to defend, maintaine and beautifie the preſent Policies. Excellent well hath M. CALVIN written hereof: *Becauſe in the externall Diſcipline and Ceremonies of the Church* (ſaith he) *God would not particularly preſcribe what we ought to follow* (*becauſe hee did foreſee that theſe depended of the condition of the times, neither did he iudge that one forme could be conuenient for all ages*) *therefore herein we ought to haue recourſe vnto thoſe generall Rules, which hee hath giuen* (in his Word) *that what things ſoeuer, the neceſſitie of the Church ſhall require to be commanded for order and decencie, they may be examined by them. Therefore hath hee deliuered nothing expreſſely concerning theſe things, becauſe they are not neceſſarie vnto ſaluation: and ought to bee diuerſly fitted*

*Euangelizare.

Note well.

fitted for the edification of the Church, according vnto the different manners of euery Nation and Age, as the profit of the Church shall require, aswell for the changing and abrogating the vsuall Discipline and Ceremonies, as also for instituting of new, as shall be conuenient. Caluin. Institut. lib. 4. cap. 10. §. 30.

II. ROCKE. *That whatsoeuer is performed in the VVorship of God, is VVorship.*

The SECOND Rocke whereat the Ministers impinge, is that some haue inconsideratly defined, that nothing at all may be performed in the duties of Religion, or in the exercise of diuine Worship, which is not Worship it selfe, or at least wise some part of the Worship of God. Hereupon they exsecrate the Consignation of the Crosse in the Sacrament of Baptisme, and the bowing of the Knee in the Lords Supper, as new Worships.

The Detectiō of the 2. Rock.

But who would haue thought, that any man, by any importunitie of opinion, could be brought into this sentence, to define thus? I see the Prophets and Apostles oftentimes calling vpon GOD and fasting. I see CHRIST himselfe kneeling and praying (*Luc.* 22.41.) What? Doe the Ministers thinke, that fasting and kneeling, are the Worship of God? Vnpossible. Yet these things are performed in the very exercise of Diuine Worship.

III. ROCKE. *That the Church can ordaine no significant Ceremonies.*

The THIRD Rocke, is that some haue determined, that the Church hath no power to ordaine any significant Ceremonies. Hence also they doe condemne the Consignation of the Crosse in Baptisme, and the vse of the Surplice in the celebration of Diuine Seruice.

The Detectiō of the 3. Rock.

But who doth not see, that this Paradoxe is deduced and deriued from the former? Because the Ministers

Miniſters thinke, that all ſuch actions as ſerue for order, decencie or edification in the Worſhip of God, are very Worſhip it ſelfe, therefore they wil haue no Ceremonies at all to be ordained. But all the holy Scripture, and the whole World reclaime the iudgement of the Miniſters herein, as we haue abundantly and at large prooued in the Booke it ſelfe. Wee muſt diligently and warily auoide ſuch monſters of opinion, and ſuch ſtrange kind of ſpeaking, as manifeſtly and directly contradict the expreſſe ſentence of holy Scripture: for this is ἑτεροδιδασκαλεῖν, to teach otherwiſe, as *Paul* ſpeaketh.

Theſe be thoſe pernicious ROCKES, which now I haue plainly diſcouered and detected, to forewarne the weaker and vnlearneder ſort, that they be not moued with Syrenian ſweete ſongs, to fall into the gulfe of eternall ruine. And verily I doe not doubt, but the Miniſters for the moſt part al of them (ſuch is the grace, wiſedome, learning & conſcience GOD hath endued them with) will eaſily vnderſtand and embrace this counſell: Onely I greatly feare the [a] curioſitie and buſineſſe of the Lay ſort (whom for [b] difference ſake wee doe ſo nominate) in this matter. For theſe are wont, euen with Tribunitiall clamours to reprehend and taxe [c] ancient Conſtitutions moderatlie ordained, to decree new Lawes, to preſcribe Policies, and what not? Theſe vrge the Miniſters with continuall importunitie, and adde oyle vnto the fire. But let them know, that the Diſcipline and Gouernement of the Church, is committed to other artificers, not vnto them; and

[a] Πολυπραγμοσύνη.

[b] διακεκριμένως. The intollerable curioſitie of the Laytie.

[c] *Vetera inſtituta mediocria.*

let them remember that vſuall precept, that euery man adorne his owne boate.

Ariſtophanes his Cleon.

Euen as, in *Ariſtophanes, Cleon* is ſaid, to haue one foote in the Court, and another in the Tents: So amongſt vs, there are many reſtleſſe *Cleons*, who haue one foote in the Court, and another in the Church; and in ſuch manner build their Citie and frame their Policie, as the Ape did, in the Fable of *Hermogenes*; which I will briefly recite, that all men may behold the picture, or image of their fooliſhnes who frame new Policies.

Hermogenes his Ape.

There was an old Ape, that had long time liued amongſt men; which at length, being negligently look't vnto, made an eſcape, and returned vnto the other Apes, into the woods and plaines. There ſhe declareth, that the life of men was very happie and bleſſed, who were guarded, with houſes againſt raine, cold and heate, and with walles againſt wilde beaſts and enemies: ſhe ſheweth alſo the corne ſtored vp in their granaries, their aſſemblies and meetings, their theaters, their ſights, their playes. She exhorteth the reſt of the Apes, to imitate this wiſedome of Men, to build houſes, and to compaſſe them in with walles, to keepe away other wilde beaſts. Whole troupes of Apes are met together, to heare this new Counſell. All of them applaud ſuch a ſpecious and profitable ſentence: and preſently the Senate and People of the Apes did publiſh a Decree, that foorthwith they ſhould begin to build a Citie. But the yonger Apes being ſent to prouide and fetch in timber and ſtones, when they wanted inſtruments,

inſtruments, and had no meanes, to hew downe trees, to poliſh and fit the ſtones; at laſt they learne by experience, and acknowledge, that fooliſhly they attempted a thing impoſſible, and abhorrent from their nature.

Such altogether, are all thoſe Builders of new Cities, who dreame of new Policies, and a new Diſcipline. And albeit it bee credible, that in all Ages there were ſome ſuch Apes: yet our Age (alas for pitie!) hath ſeene very many, who haue been the cauſe, of great perturbation in the Commonwealth, and of horrible ataxie in the Church, and now for a great time haue troubled all England. But let the wiſer and godlier ſort remember the precept deliuered in this Fable, and let them not raſhly and inconſideratly contend againſt Politique conſtitutions, which doe not containe manifeſt impietie or turpitude. I would haue ſpoken more to this purpoſe (Right Reuerend and moſt worthie Biſhop) but that I did know your Lordſhips Wiſedome and Learning to be ſuch, that you doe farre better vnderſtand theſe things, than they can bee ſpoken by me.

To conclude therefore, I haue preſumed to publiſh theſe Poſitions of THINGS INDIFFERENT, which according to my weak abilitie, I haue deſcribed in a moſt briefe and plaine method, as it were in a table, vnder the defence and protection of your Lordſhips name: which meane ſignification of a gratefull minde, moſt prone and readie to your Lordſhips ſeruice, I humbly beſeech your Honour that

you would vouchsafe to accept in good part. The Lord Iesus Christ preserue your Lordship, and still more and more heape vpon you his blessings spirituall and temporall, for the good both of Church and Commonwealth. From your H. Palace at LONDON, this 7. of Februarie, 1606.

Your Lo. Domestique Chaplaine humbly to command,

Gabriel Powel.

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THEOLOGICAL AND SCHOlastical Positions concerning Things *Indifferent.*

CHAP. I.

Of the DEFINITION *of Things Indifferent.*

ALbeit in this most exulcerate and distressed age of the world, the Church of God hath been long encombred with needlesse Disputations about THINGS INDIFFERENT, or Ecclesiasticall Traditions; wherein some haue labored for retaining and obseruing ALL manner of Traditions, without difference, and others againe for reiecting and despising ALL without any scruple or regard: Yet had I rather encline to their assertion, who, sayling as it were in the wide Ocean of humane opinions, take the middle course or line, going directly betweene both the two former Rockes; that is, of such, who neither refuse ALL, nor yet retaine ALL, without due regard, examination and triall.

All Traditions are not to be reiected.

2 For it is the part of Christian discretion and wisdome, to obserue the Rule of the Apostle, *Trie* ALL *things, keepe that which is* GOOD, 1. *Thess.* 4, 21.

3 Seeing the Apostle willeth vs, to TRIE ALL things, doubtlesse he giueth vs to vnderstand, that ALL things, are not, either to be reiected, or to be receiued; but rather wisely

ly, to be examined and tried. And seeing he counselleth vs, to KEEPE *that which is* GOOD, he sufficiently admonisheth vs, to beware, that we embrace not those things which are EVILL, neither despise those which are GOOD; since that both these argue a man, to be either of very weake iudgement, or altogether irreligious, such as Christians cannot be, without great offence and reproach.

4 Now vnder the word ALL, are also comprehended Traditions: wherefore seeing the Apostle speakes generally, TRIE ALL THINGS, they also ought not to be exempted from triall.

Traditions ought to be tried.

5 Let Traditions therefore be tried and examined with competent discretion after the Rule of GODS truth, whereby the euill may be discerned from the good; and whereby those things which we ought to obserue, may be obserued, and those which we ought to reiect, may be reiected.

6 But it is easily propounded generally, that such Traditions are to be obserued, which are good, profitable, indifferent; and such also to be reiected and refused, which are euill, hurtfull, pernicious. But when we are particularly to declare, what Traditions be good and indifferent, this thing is not so easilie determined.

7 Wherefore, that both Truth and Falsehood may appeare herein; and that godly, religious and sober men may vnderstand and know, out of GODS word, what they ought to follow, and what to auoid in this busines; it is expedient that we prosecute this point somewhat more exactly.

8 Hereupon I thought it would be answerable vnto my labour, and counteruaile my trauell, if that I should repeate the whole doctrine of THINGS INDIFFERENT methodically handled, and should lay it open before all mens eyes, to behold the same, and to iudge thereof.

Of Things Indifferent.

9 Wherefore being about to speake of Things indifferent; we must first declare the *Nature of the word* and name thereof; and then shew *what the thing* it selfe is.

What the Word signifieth.

10 Ἀδιάφορα, *Things indifferent*, as *Suidas* thinketh, the

the Grecians terme such, whose vse lyeth in the middest, so as we may vse them WELL, or ILL, at our pleasure; which make not a man truly happie or vnhappie.

11 These are called of *Basil*, τὰ ἐν ἐξουσίᾳ, καὶ μέσα, such things as be in our owne power, and middle; and of *Nazianzen*, τὰ ἐν μέσῳ κείμενα, things placed in the middle: such as be Riches, honor, health, strength of body, and the like; which, of thēselues, cause not perfect happines, albeit they do not a little adorne the same, being rightly applied and vsed.

12 And they are either Προηγμένα, such as *Go before*; or Ἀποπροηγμένα, such as *Go not before*.

13 Προηγμένα and things *Going before*, the Grecians call those, which containe honor and dignity in themselues, the lawfull and right vsage whereof, maketh our felicitie the more noble and glorious. For example; Amongst the Gifts of the mind, such Indifferent things Going before, is good towardlines, a faire condition, an easie and facile nature, a sharpe and readie witte. Amongst the Giftes of the body, strength and health. Amongst outward Gifts, riches, honor and glorie. For these goe before true vertue, wherein the Philosophers place perfect happines, and doe as it were prepare the way, and open an enterance to felicitie. Διάφορα προηγμένα.

14 Ἀποπροηγμένα, are such as *Go not before*, but rather depart and turne aside from felicitie, yea and sometimes obscure and blemish the beautie and glorie thereof. Such amongst the Gifts of the mind, are dulnes of wit, stupiditie, and sluggishnes: In the Body, sicknes and diseases: In outward estate, pouertie and scarsitie of friends, which otherwise are accounted amongst miseries. Διάφορα ἀποπροηγμένα.

15 This explication of the name and Word, doth agree with Ecclesiasticall matters: for which cause, that appellation was transferred, from the vse of common life vnto the vse of the Church. For euen as Philosophers do terme those things INDIFFERENT, which of themselues do not consummate ciuill felicitie, neither yet do hinder the same; albeit they are an ornament, and as it were an helpe vnto it:

Indifferent things what they be.

So the Church calleth thoſe things ἀδιάφορα, *Indifferent*, which of themſelues are not neceſſarie to euerlaſting ſaluation, and the happines of Soules; neither doe make the Worſhip of GOD more acceptable vnto him, yet in regard of men, they adde a certaine outward honor and grace vnto Religion.

16 And although this very terme and word, be not expreſſely found in the holy Scriptures: yet the Apoſtle deſcribeth the thing it ſelf, where he ſaith, that there are ſome things, in which a Brother or a Siſter is not bound to performe neceſſary ſeruice or worſhip vnto GOD, 1. *Cor.* 7. 15.

17 The whole matter ſhal better appeare by examples. It is in a Chriſtian mans free choiſe, to lead a maried or ſingle life, ſo that he liue chaſtly: alſo it is free for him to endure bondage and ſeruice, or honeſtly to free himſelf therfrom. In the Primitiue Church it was lawfull, either to be circumciſed, or to refuſe circumciſion: alſo to be preſent at feaſts with the Gentiles, or to auoid them; ſo that by his libertie he did not ſcandalize the weake, nor giue occaſion of offence vnto the enemies. In like manner, the vſe of meates, or abſtinence from the ſame, and the obſeruation of dayes &c. are permitted in the free will and power of a Chriſtian, ſo that he beware of ſuperſtition, wantonneſſe or leuitie. *Matth.* 11. 18. 19. 1. *Cor.* 8. 8. *&c.*

The Definition of Things indifferent.

18 Now Things indifferent and Traditions, are ſuch ceremonies, rites, actions, things, workes or buſineſſes in the Church, which are neither expreſſely commanded, nor forbidden by the Word of GOD; being brought into the Church and vſed, for good order, decencie, diſcipline and edifications ſake, which we may ſafely vſe, or abſtaine from without any damage to our religion, or hurt to our conſcience; which of themſelues commend not a man the more before God being vſed, neither being refrained from, doe they make the abſtainer the more acceptable vnto the diuine Maieſtie.

The Generall kind of Things indifferent is Morall.

19 The Generall kind of theſe, is morall; ſeeing they are determinations of circumſtances neceſſarie or profitable

ble for the obseruation of the morall precepts of the first Table; that is, to preserue order and decencie in the assemblie and meetings of the Church, and in the vse of the Ecclesiasticall Ministrie; or for publike or priuate exercises of pietie; or to shun and auoid the scandall of the weake, and to bring them to the Church, and the acknowledgement of the truth.

20 Hence it is, that they are and may be called Worship of GOD, namely in their General, not in their Special kind. I will speake more plainly. Note well.

21 Things indifferent, Traditions, or Ecclesiastical precepts of men, are the WORSHIP of GOD, as they be *Morall*, but not as they be *Ceremoniall*.

22 For examples sake. The assemblie or meeting together of the Church, to exercise the duties and offices of pietie, is the Worship of God: Publique and priuate Prayers, Diuine Sermons &c. are the worship of God: but to meete together this or that day, or houre; to conceiue or recite our prayers, to sing Psalmes, or other holy hymnes, in this, or that forme of words, or pronunciation, either standing, or sitting, or kneeling, is not the Worship of God. It is a Worship of God, not to scandalize our neighbour; but to eate, or not to eate flesh, is not a Worship of God.

Hitherto haue we declared the Definition and Nature of Things indifferent; It followeth that we speake of the Causes thereof.

CHAP. II.

Of the CAVSES *of Things Indifferent. And first of the* EFFICIENT *Cauſe.*

The Efficient Cauſe of Things indifferent.

1. *Principall.*

THE EFFICIENT *Cauſe* of Things Indifferent, is two-fold, *Principall*, or *Adiuuant*.

2 The *Principall Efficient Cauſe*, is GOD (by whom Things Indifferent are GENERALLY inſtituted and commanded) who in his Word declareth vnto the Biſhops and Gouernours of the Church, the fountaine, from whence they ought to be deduced and drawne, gouerning alſo their wittes, and directing their tongues in that buſines For GOD will haue all things to be done in good order, ſo as they may ſerue both for the ſetting forth of his owne glory, and alſo for the edification of the Church (1. *Cor.* 14. 40.) ſeeing he is the GOD of order, and not of confuſion.

2. *Adiuuant*: and this is, either.

3 The *Adiuuant Cauſe*, is either the *Whole Church* together, or *Certaine wiſe and intelligent Men*, to whom the Church hath committed the inſtitution of Things indifferent.

The whole Church.

4 The *Whole Church*, becauſe ſhe hath power to appoint and preſcribe rites and ceremonies in particular (for all things are the Churches, 1. *Cor.* 3. 22.) which performeth this her Office, with a *Free*, and *Godly* will. *Free*, being no manner of way compelled; *Godly*, that is, fitted and accommodated to the will of God, which may only regard the glorie of God, and the edification of good and godly men; and no way ſeeke after humane or worldly commodities, by the inſtitution, or vſe of any Indifferent things.

Or, Certaine Men.

5 Now the inſtitution and ordering of theſe rites and ceremonies, the Church ought to commit to the care of

certaine

certaine godly, wise and circumspect Men, whom she perceiueth to be endued with diuine gifts, and well able to iudge of such matters. So the Apostles command the Church, to chuse and ordaine such Deacons (*Act. 6. 3.*) And that chosen vessell of God, writeth vnto the Church of Corinth, that she ought to ordaine Iudges, who might vnderstand and decide the controuersies and causes of the Christians. 1. *Cor. 6. 7.*

6 Concerning which Ceremonies notwithstanding, the iudgement and censure thereof, is to be permitted vnto the Church, as also of the whole Doctrine taught by the Ministers and Pastors, according vnto that which the Apostle saith; *Let two or three Prophets speake, and let the other iudge. And if any thing be reuealed to another that sitteth by, let the first hold his peace. The Spirit of the Prophets is subiect to the Prophets.* (1. *Cor.* 14. 29. 30. 32.) And the Doctors and Teachers of the Church, are not LORDS ouer the same; but Ministers and Seruants vnto it.

7 Out of these things which haue been spoken of the Efficient Cause, it is plainly gathered; that such Indifferent things, as by the Church haue been lawfully and orderly instituted and approoued, are so farre *Humane*, as that they are *also Diuine*, and therefore haue more than *Humane* authoritie, yea plainly DIVINE.

Ecclesiasticall Traditions are not meerly Humane, but also Diuine.

8 The reason hereof is. Because the Church is directed and gouerned by the Spirit of Christ, who is Truth: therefore the Precepts of the Church in THINGS INDIFFERENT, are both true and holy.

9 Moreouer, sithence the Church of Christ doth alwaies depend on the Word of God; insomuch that if it should erre (which notwithstanding is impossible) and fall from the same, it should not bee the Church of Christ: Therefore the Traditions and Constitutions which are ordained by the Church, following the Word of God, are grounded vpon the authoritie of GOD himselfe, and drawne out of the holy Scriptures; and therefore consequently DIVINE.

10 An example hereof we haue in the Surplice, which Miniſters vſe to put on, in the ſolemnizing of Diuine Seruice, or the adminiſtration of the Sacraments. It is demanded, *Whether this be an* HVMANE *Tradition, or not?* I anſwere: It is ſo an HVMANE Tradition, as that it is alſo DIVINE. It is DIVINE, ſo farre foorth, as it is a part of that Decencie, the care and obſeruation whereof is commended vnto vs by the Apoſtle (1.*Cor.*14.37.40.) But it is HVMANE, as it doth particularly deſigne, what hath been generally pointed at, rather than plainly declared. For it is our part, to determine in particular and preciſe forme and manner, that Decencie and Order, which in generall termes is deliuered in the holie Scriptures. By this one example may appeare what we are to thinke and iudge of all other of this kinde.

Queſtion.

Anſwere.

Note.

11 Theſe things repugne and are contrarie to the Efficient Cauſe, namely, I. To inſtitute and ordaine ſuch rites and ceremonies, as are contrarie vnto the will and Word of GOD.

What things are contrarie vnto the Efficient Cauſe.

12 Of which ſort are in the Church of Antichriſt, the Popes Supremacie, the Sacraments of Penance, Confirmation, Order, Matrimonie, Extreame Vnction, the oblation of the ſacrifice of the Maſſe, the Communion vnder one kind, Crucifixes, Inuocation of Saints, Prayers for the dead, Purgatorie, Indulgences, Single life of Prieſts, Auricular confeſſion, Papiſticall ſatisfactions, &c.

13 II. To peruert, contrarie vnto the Word of GOD, ſuch Ceremonies, as are lawfully and aduiſedly inſtituted by the Church.

14 III. To appoint and ordaine indifferent Ceremonies and rites to be obſerued, without the conſent and approbation of the Church.

15 IV. Wilfully or careleſly to neglect and omit thoſe indifferent ceremonies, which the Church hath lawfully commanded and receiued: to deſpiſe them, as meerely Humane, and to account them ſuperſtitious and Idolatrous.

16 V. The

16 V. The Church of Antichriſt, or the Papacie, falſe Prophets and Heretiques, who imitate the Church of GOD in outward rites and ceremonies.

Thus much of the Efficient Cauſe: Next followeth the Materiall.

CHAP. III.

Of the MATERIALL *Cauſe of Things indifferent.*

THE MATTER of Things indifferent, may be conſidered two waies: 1. As *Conſtituent*. 2. As *Concomitant*. The Matter of Things indifferent.

2 The *Conſtituent Matter*, Συστατικὴ, termed by the Schoolemen *Materia ex qua*, whereof conſiſt Things indifferent; are Ceremonies, actions, things, workes or buſineſſes performed by certaine rites. 1. *Conſtituent.*

3 And they are, either Words, ſuch as are vſed in bleſſings; or Actions, ſuch as are practiſed in particular geſtures; or elſe they are referred vnto time, place or perſon.

4 The *Concomitant Matter*, as it hath reſpect either vnto the Subiect, or vnto the Obiect, is two-fold, 1. *Materia in qua*, that wherein it ſtandeth. 2. *Materia circa quam*, that whereabout it is imployed. 2. *Cõcomitant*; which is, either

5 The Matter *in Which*, as it is referred vnto the Subiect, is the Church of Chriſt, wherein Things indifferent are handled and exerciſed aright, according vnto her owne free will and pleaſure. *In which.*

6 For GOD hath giuen abſolute power and authoritie vnto the Church ouer all Indifferent actions, rites and outward ceremonies, to diſpoſe of them, for her owne conſeruation, vtilitie, decencie, order and diſcipline. Which appeareth manifeſtly out of the holy Scriptures to haue been vſed and practiſed in the Primitiue Church in the Apoſtles times. Neither can any man iuſtly denie the ſame power

to

to be granted vnto the Church, euen in these our daies.

7 For seeing that the selfesame SPIRIT gouerneth the Church in all ages; wherefore should it not bee as lawfull for the Church of these latter times, to institute lawes and orders concerning externall rites, as it was in times past?

Or, *whereabout.*

8 The Matter *about which* Things indifferent are exercised, as it hath reference vnto the Obiect, are these following; the Worship of God, pure Religion, and necessarie Confession.

9 For these (as we haue said before) are Determinations, necessarie or profitable, for keeping and obseruing of the Precepts of the first Table of the Morall Law.

Things contrary vnto the Matter of Things indifferent.

10 The things which repugne and are Contrarie to this doctrine, of the Matter of Things indifferent, are either the Changing of the matter thereof, or else the substituting of forraine and strange matter. Such as are,

11 I. Things commanded of GOD concerning Faith, or good Workes, which Epicures account among Things indifferent, with whom it is all one, whether they exercise the duties of Pietie and Charitie, or not.

12 II. Things forbidden by God; such as are sinnes against euery of the Commandements of God, which prophane Men reckon amongst Things indifferent; and namely Blasphemie, drunkennesse, gluttonie, Vsurie, deceit in buying and selling, Simonie, riot, licentiousnes, and such like.

13 Moreouer, there are some who impudently account simple Fornication (as they terme it) amongst Things indifferent. But seeing that these sinnes and the like, are manifestly prohibited in the Morall Law, it is a signe of Epicurean profanitie, to goe about to place them amongst the number of Things indifferent.

So much for the Matter of Things indifferent: Next of the Forme.

CHAP.

CHAP. IV.

Of the FORMALL *Cause of Things indifferent.*

THe FORME of things indifferent, is either *Externall*, or *Internall*. The Forme of Things Indifferent.

2 The *Externall Forme* of Things indifferent, consisteth herein, namely, that they are such Constitutions and Traditions, which haue bin wisely and discreetly ordained, though without the expresse letter of the Scriptures, yet not without the foundation of the Scriptures. 1. *Externall.*

3 The *Internall Forme* of Things indifferent, ought to be considered two manner of waies; either *Generally* in regard of the whole; or *Specially* and particularly, as euery such Thing indifferent hath a proper consideration in it selfe. 2. *Internall*, which is two-fold.

4 I. GENERALLY the Forme of Things indifferent, is Indifferencie it selfe; because this properly and essentially belongeth to all & euery Thing indifferēt, namely that they be free for euery Church to vse, or not to vse, according to the circumstances of times and persons, and euery occasion that shal happen: for if they should not be free, they should no longer be *Things Indifferent.* I. Generall.

5 Our Lord God hath comprehended all the parts of his WORSHIP, and whatsoeuer is necessary for our saluation, in the holy Scriptures: and therefore nothing ought to be admitted in matters of fairh and religion, without the manifest testimonie thereof, as absolutely and simplie necessarie either to be beleeued, or to be done.

6 But in the outward Discipline, ceremonies and gouernment of the Church, he would not particularly prescribe what we ought to follow; because he did foresee, that this depended vpon the condition of the times; and that The Discipline, Gouernment and Ceremonies, may be diuers-

ly fitted according vnto the manners and nature of euery nation and age.

ONE FORME of Gouernment would not be conuenient for all ages.

7 Therefore herein we ought to haue recourse to those Rules, which he hath generally propounded in his Word, that whatsoeuer the necessity of the Church requireth to be commanded and ordained for Order and Decencie, it may be ordered and performed after the direction and line of the Scriptures.

8 Wherein also, those things which seeme not profitable for the edification of the Church, may be changed and taken cleane away; and such as seeme commodious therto may be retained, according as the diuersitie and varietie of seueral Churches, nations, places, times, aduersaries, and other circumstances shall require. For it is not needful that the same Ceremonies and orders should be obserued in all Churches, at all times: but are to be vsed as they be most behouefull for the edification of the Church; therefore they are alwaies mutable, and most free.

How Things Indifferent are said to be Free.

9 But this *Freedome* is two-fold; for it may be considered either *in Respect of the Whole Church*; or *in Respect of any Priuate person in the Church.*

10 In *Respect of the Whole Church* (I meane a particular Church) euery Thing indifferent is FREE: because the Church hath power and authoritie, to change or to abrogate any thing that is presently vsed, and to institute new, where it shall seeme expedient so to do.

Note well.

11 Wherefore, in regard of diuerse obseruation of Indifferent Ceremonies, no Church ought to condemne another, as an Apostatique, seditious or schismaticall Church, separated from the people of God, or excluded from the Communion of Saints.

12 As with an hostile mind VICTOR Bishop of Rome vniustly and tyrannycally condemned and excommunicated the whole Easterne Church, because they did not celebrate the Feast of Easter on the same day, that the Westerne Church did. *Euseb. Hist. Ecclesiast. lib. 5. cap. 24.*

13 This opinion, concerning NECESSITIE, ought chiefely

chiefely and specially to be taxed, lest the Righteousnes of the Gospell may be thought to be any such externall Policie; also, that there be no contentions by reason of the difference in the obseruation of rites and ceremonies.

14 This Libertie is granted in the Gospell; neither can the same be taken away by any Humane authoritie.

15 So Christ will haue vs know, that Rites are not NECESSARIE, whether they be Mosaicall, or of Humane Traditions: as (*Coloss.2.16.*) *Let no man condemne you in meate or drinke*, &c. that is, Let no man binde or iudge your conscience for these rites.

16 Againe, *If you be dead with Christ, free from the ordinances of the world*; that is, from such precepts and constitutions, whereby this humane life is gouerned, *wherefore as though you liued in the world, are you burdened with traditions? As, Touch not, Taste not, Handle not?* Coloss.2.20.21.

17 And (Galat.5.1.) *Stand fast in the libertie, wherewith Christ hath made vs free, and be not intangled againe with the yoke of bondage.* He willeth them to retaine the doctrine of Libertie, lest they be vexed with the foolish torment of conscience; or should moue contentions and discord, if there be any Church which obserueth not the same rites and ceremonies with vs.

18 In *Respect of any Priuate person in the Church*, that Libertie is not such, that any man by careleſse and wilfull negligence, pride, disdaine or contempt, may without great sinne violate the ordinances and constitutions of the Church.

It is not lawful for any priuate person, to violate, or to contemne the ordinances of the Church.

19 Otherwise, what seedes of discord would the confusion of those things be, if it were lawfull, for euery man at his pleasure, to alter and change those things, which belong vnto the common state and policie Ecclesiasticall, seeing ONE and the SAME thing will neuer please all men? if all things, being as it were set in the middest, should be left vnto euery mans particular discretion and choice?

20 Neither is it sufficient to exclaime and crie out, *The* BISHOPS *haue no power and authoritie to make Lawes, ther-*

fore we may LAWFVLLY *violate and transgresse their Traditions.* For we OVGHT to obey; but yet so, as that they doe not ordaine those Ceremonies, for the WORSHIP of God; or for things profitable for attaining Remission of sinnes; as we shall shew afterwards.

The power of making Ecclesiasticall Lawes, after what manner it ought to be.

21 And as concerning the power and authoritie to make Lawes. Such tyrannie ought not to be permitted in the Church; that the Lay sort (as they are termed) ought to assent and applaud ALL, without choice, whatsoeuer the Bishops shall decree.

22 Neither ought this power to bee Democraticall, whereby euery man promiscuously should haue license to crie out, to moue doubts, to propose doctrine, to ordaine ceremonies. But rather it ought to be Aristocraticall, wherin the chiefe Rulers and Magistrates, the Bishops and Princes, ought orderly to communicate their counsels. For the Cognition both of the Doctrine, and Rites, belongeth VNTO THE CHVRCH, that is, to the Bishops and Princes: who also, when the matter shall be decided and agreed vpon, ought to be the Keepers, maintainers and defenders of the externall Discipline, and the putters in execution of the sentence and decree of the Synode; so as they prohibite and forbid idolatrous worship, blasphemies, peruerse and wicked opinions, also the contempt of meere Indifferent and profitable rites; and punish the professors thereof.

II. Speciall.

23 II. SPECIALLY or particularly the Forme of Things Indifferent, is that whereby euery Indifferent thing hath his peculiar and proper reason deliuered and determined by GOD and the Church: which verily ought not to bee changed or violated by the authoritie and will of any priuate Spirit.

Things contrary vnto the Forme of Things indifferent.

24 Things Contrarie vnto the Forme of Things indifferent, are I. To change the forme of Rites ordained by the Church according vnto the Rules of holy Scriptures; and that either through *Hypocrisie*, or through *Impietie*.

25 *Hypocrisie* offendeth herein two waies: 1. *In the Excesse*, by heaping together ouer many externall Ceremonies.

nies. 2. *In the Defect*, either by contemning such Ceremonies as are lawfully ordained, or by reiecting ALL altogether.

26 *Impietie* substituteth other Ceremonies, the true and lawfull rites being abolished; as Antichrist hath done.

27 II. To obserue Ceremonies superstitiously, and to neglect faith, not to heare and learne the Word of God: and so to perswade himselfe, that by the very worke wrought they are acceptable vnto God.

And so much for the Formall Cause: Now followeth the Finall.

CHAP. V.

Of the FINALL *Cause of Things Indifferent.*

THE FINALL Cause of Things indifferent, is that which the Apostle (1. *Cor.* 14.) prescribeth; to wit, that ALL things be done in the Church *Decently*, and *in Order*, and *for Edification.* The Finall Cause of Things indifferent.

2 For GOD wil haue men publiquely to meet together, to heare his Word, and to receiue the Sacraments, that with one accord they might call vpon GOD, and praise him: and not after the manner of Beasts, to lurke in dennes and caues, and there like Beares, murmure with themselues.

3 Where there is no Order, and no Discipline, there men cannot be taught: But it is necessarie that the Gospell be taught and heard. For GOD doth not otherwise gather his Church, but by the voice of the Gospell: neither is the Holy GHOST effectuall, but by the Gospell: neither can we imagine that there is any Church of the Elect, but in this visible companie, wherein the Gospell is purely and rightly taught. Wherefore wee must of necessitie loue and cherish, and retaine the Ministerie of the Gospell, that there The necessitie of Order.

may bee solemne meetings: vnto which these following ought sufficiently to perswade the godly.

What things ought to moue men to frequent the publique Assemblies of the Church.

4 I. The Will of GOD, declared in his commandements of the Conseruation of the Ministerie, and of the Sanctification of the Sabbath.

5 II. Our Necessitie: because experience teacheth, that Inuocation of God, and the whole studie of godlinesse and pietie doth by little and little waxe cold and faint in those, who abstaine from the publique Assemblies of the Church.

6 III. The greatnes of the Diuine benefit, in gathering a Church vnto himselfe, by the Gospell, which of his speciall goodnesse he hath ordained, now preserueth, and still reformeth amongst men if need shall require.

7 IV. The Diuine promise, of GODS speciall presence in the publique meetings of the Church, and of the efficacie of publique Prayers.

8 V. Contrariwise, the Consideration of such punishments, as GOD threatneth vnto the contemners of the Ministerie; such as are blindnes, priuate and publique punishments, amongst which the most grieuous and miserable are, the famine of the Word of God, the tyrannie of the Diuill, and the licentiousnes of life and manners.

9 VI. Hitherto appertaineth the reason of Scandall, which is committed, when through our example, others are made more negligent.

10 VII. The power and efficacie of that heauenly consolation, that there are no Elect, but only in the companie of such as be Called.

11 IIX. Because these Assemblies are a representation and image of the Life euerlasting; where the Son of God, that WORD, shall teach vs, laying open vnto vs all the treasures of the Diuine Wisedome; and where GOD shall immediatly communicate himselfe vnto vs.

12 Besides these things, it is certaine that we haue need of Lawes, Order, and some Ceremonies.

The necessity

13 Hence may be gathered the NECESSITIE of Lawes and

and Traditions Eccleſiaſticall, which ought to be, as it were the bonds of *Order* and *Decencie*. of Eccleſiaſticall Lawes.

14 What things ſoeuer are done in *Order*, they alſo are done *Decently*; and ſuch things as are done in *Order* and *Decency*, they alſo appertaine vnto *Edification*: So that vnder this one word, EDIFICATION, the whole Finall Cauſe of indifferent Ceremonies may ſeeme to be comprehended. Yet we will ſpeake of all three in particular, and firſt of *Order*.

15 ORDER in the Church, is that compoſition, which hindereth al confuſion, barbariſme, contumacie, and taketh away all Sects and diſſenſions. ORDER in the Church what it is.

16 The Apoſtle *Paul* moſt grauely ſaid (1. *Cor.* 14. 40.) Πάντα εὐσχημόνως, καὶ κατὰ τάξιν γινέσθω. *Let all things be done honeſtly, and according to order*: where he requireth not ORDER only, but a ſpeciall care of adoring Order. Wherefore he added [εὐσχημόνως *honeſtly*] that we ſhould conſider what beſt benefitteth the perſons, places and times.

17 We muſt meete in Churches with greater modeſtie and reuerence, then at Theaters. The actions and ſpeeches of the Teachers, muſt be more peaceable and grauer in that Aſſemblie gathered by God, wherein Chriſt himſelfe and the Angels are preſent, then at the Scene or Stage.

18 In *Order*, two things are contained; whereof *the Firſt* is, that euery one of the Teachers and Hearers doe rightly execute his office and dutie; and accuſtome himſelfe to the obedience of GOD, and true Diſcipline. Note well.

19 *The Second* is, that the State of the Church being wel ordered, euery man do endeuor to preſerue mutuall peace, concord and amitie.

20 Againe, thoſe things that are comprehended vnder *Order*, may be referred, either vnto *Perſons*, or vnto *Time* and *Place*, or elſe vnto *Actions*. Vnder Order are comprehended,

21 For the PERSONS; *Some* ought to be Doctors, Paſtors, and Miniſters of the Church: *Others*, according vnto their age, learning and other giftes, in regard of Eccleſiaſticall Policie, ought to be Superiors: as alſo *Paul* placeth 1. *Perſons.*

Bishops aboue the Deacons. And in regard of their giftes GOD himselfe maketh difference and order amongst men, *Ephes. 4.*

22 For all men haue not the like giftes: ALL are not fit to decide and determine obscure controuersies of doctrine: ALL are not able to exercise iudgement.

23 And in this imbecillitie and weaknes of men, seeing that some inspection and ouersight of the wiser sort is very needfull; and that Iudgements also are necessarie; therfore there must be certaine places, and certaine persons, vnto whom this waightie busines ought to be committed.

24 And these places ought to be so furnished with fit persons and wealth, as that, as much as mans diligence can prouide, there may be hope that such policies may continue for many ages. Wherefore there must be BISHOPS, as a degree aboue the rest of the Ministers.

25 Now euery Gouernment doth require Ministers and maintenance. Wherefore Bishops doe neede some companie of learned men, for the right exercising of ordination, of examinations, of institution and instruction of those that are to be ordained, of visitations, of Counsels, of writing, of embassages, of Synods or Councels: so the Gouernments of *Athanasius*, *Basilius*, *Ambrosius*, and such like, haue been full of businesses, and haue comprehended MANY CHVRCHES, that many nations might be furnished against Heretickes, and that there might be some companie of learned men in the Synods. Also *Iohn* the *Euangelists* and after him *Polycarpus*, and many others, had alwaies with them many companies of excellent men, both Teachers and Hearers, very famous for learning and vertue.

26 To this businesse there doth neede many fellowes and Ministers, who cannot liue without maintenance and stipends: also it is needfull that Bishops haue some store of liuing, whereby they may be enabled to bestow and vndergoe necessarie charges in Gouernment.

27 Furthermore, the inferiour Ministers may be promoted, as it were by certaine staiers & degrees, to more weighe-

tie

tie and ample functions, and also to greater commodities: of which S. *Paul* maketh mention, when he saith, *They get to themselues a good degree*, least that, as a certaine man did say, They first sit at the helme, before they handle the oaer.

28 But now, if the Policie of Bishops should be dissipated, contrarie to the will of God, and the consent of Churches of all times; then there would follow, tyrannies, barbarismes and infinite vastnes; because both Kings, and Princes, which do gouerne worldly Empires, are very often times busied in other affaires, little regarding the Ecclesiasticall businesses.

29 Also there ought to be certaine TIMES, daies and houres, wherein they may meete together, and certain Lessons and Psalmes fitting and agreeing to the times. 1. *Time.*

30 Wherefore the order of Festiuall daies was not rashly instituted: for all Histories cannot be recited in one day; therefore it is more fit and commodious, that one part bee propounded rather at one time, than at another. And seeing the distribution of the times, doth agree with the euēts, this is not onely commendable, but also doth helpe the memorie. Of Festiuall Daies.

31 Neither haue Men onely kept a certaine order of daies; but also GOD himselfe hath in like manner obserued an order of certaine Feasts in his wonderfull workes, in the old and new Testament.

32 As when he willed that the Paschall lambe should be killed in the beginning of the Spring; so in the same time of the yeere, our Lord IESVS CHRIST was crucified, and rose againe. As in the fiftith day after the comming from Ægypt, there was proclaimed a law, by manifest testimonie, in mount Syna; so in the fiftith day after the feast of Passeouer, the Holy Ghost was giuen, also by manifest testimonie.

33 Furthermore, there must be a publique PLACE instituted for the sacred Actions of the Church: For that in the times of the Apostles, and afterwards in the Primitiue Church, they met in the night time, and in priuate houses, 3. *Place.*

yea euen in caues and holes in the earth, which were called *Crypta* from hiding, that was done of Neceſſitie, which hath no law, as the Prouerb is.

4, *Action.*

34 And for the ACTION, when the people ſhall be aſſembled in greater multitude, then Prayers and praiſes ought to be made in a knowne ſpeech, and ſomething ought to be read out of the holie Scripture; and other exerciſes of godlines performed, as ſhall be conuenient and agreeable to good Order.

35 And ſpecially thoſe things which doe preſerue Diſcipline, as Catechiſings, Eccleſiaſticall cenſures, faſting, &c.

36 Furthermore, we muſt beware, that many *Actions* be not done together in one Congregation, which may mutually hinder one another; as it was among the *Corinthians*, when many Prophets ſpake at once to the people, and when many took together the Lords Supper, ſome of them being drunken, and otherſome hungrie, 1. *Cor.* 11. 18. *&c.*

37 Such confuſion was frequent and vſuall in the Papacie. For at one time, in one and the ſame Church, were celebrated many and diuers Maſſes, and other Offices.

Thus much for Order. It followeth to ſpeake of Decencie.

DECENCIE, & ſuch things as belong thereunto.

38 Then are things ſaid to be done DECENTLY in the Church, when they are performed with grauitie not raſhly, with authoritie not vainely or lightly, and with vnfained pietie.

39 As for example. It doth more become Men to ſpeake in the Church, and to vndergoe offices, than Women, as alſo S. *Paul* preſcribeth: and thoſe that are ancient, rather than yong; and in the morning, rather than in the euening; for which cauſe the Church hath ordained the Lords Supper to be adminiſtred in the forenoone.

40 Hereunto do thoſe things belong, which the Apoſtles haue deliuered, concerning the holy Congregations to be aſſembled on the Sabbath day, (*Acts* 20. 7. 1. *Cor.* 16. 2.) concerning the manner and order of Prophecyſing, of Singing, and Praying in holy aſſemblies (1. *Cor.* 14. 5. *&c.*)

of

of couering of women (1. *Cor.* 11. 5. 6.) of the rite of ordaining Ministers of the Church, 1. *Tim.* 3. 4. *Tit.* 1. 7. *&c.*

41 All which things, although they were deliuered and ordained by the Apostles, yet are they of lesse importance and regard, than are the Articles of faith, deliuered by thē; because the Grounds of religion remaine immoueable and vnchangeable; but these are changeable, and may be altred vpon necessarie occasions. Note well.

42 There is a double End of this *Decencie*. *First*, that when such Ceremonies are enioyned, as doe winne reuerence vnto the holy exercises, by such helps, we may be stirred vp to pietie. The end of Decency twofold.

43 *Secondly*, that modestie and grauitie (which ought to be inseparable companions of all honest actions) may herein be most apparant and visible.

44 CONFORMITIE also seemeth to belong vnto *Decencie*. For it is a comely and Decent thing, that in the waightier businesses, when certaine things, being of one and the same nature and kinde, haue also, as it were, like attire and accidences. Wherefore it is requisite that in the Ministerie there should be a certaine *Conformitie*. Conformity belongeth vnto Decency.

45 For herein the varietie and diuersitie of the externall forme, doth not onely argue a certaine leuitie, but also seemeth to import as it were a diuersitie of Religion, whereby the simple and vnlearned sort, are oftentimes scandalized.

46 Now *Conformitie*, is a certaine similitude or likenes of parts one with another, or also of things altogether vnlike. Conformity what it is.

47 And this in the Church is required; either in the *Greater* and substantiall points; or in the *Lesser* and accessorie.

48 That *Conformitie* which is required in the *Greater points*, as in Doctrine, and Sacraments, is euery way necessarie, and no way Indifferent.

49 For if there were not in ALL Churches, one Faith, one Baptisme, and one Mediatour, then were some necessarily in error.

50 But in the *Lesser points*, as in Ceremonies and outward rites, there is no such absolute necessitie of *Conformitie*: And yet notwithstanding euen this also ought to bee endeuoured, and embraced with all diligence and care, both for the preseruing of *Decencie*, and also for auoiding of the scandall of the weake.

And thus much also of Decencie.

EDIFICATION.

51 Also, euen these things, which are done *Decently*, and in Order, both may, and ought to be referred vnto ÆDIFICATION.

52 For God forbid, that the grauitie of the gratious Ministerie of the Gospell, should be onely outwardly painted, with an idle and pageantlike *Decencie* and formall *Order*, and not applie all things to *Ædification*: that is, to promote true pietie and godlinesse; that so they may serue to the sincere Worship of God, either Spirituall and internall, or Corporeall and externall, which yet is ordained for the internall.

53 For there are two things required of those, which either speake, or doe any thing in the Church. The *First* is, that whatsoeuer they doe, they performe it with a purpose and intent of *Ædification*. The *Second* is, that they adde, to their intention, such a way and meanes, whereby *Ædification* may be attained.

54 Vnto this end, that is, to *Ædification*, doth also appertaine, the care and charge of DISCIPLINE, excommunication, and other moderate, and not superstitious, Censures of the Church, whereby the Ecclesiasticall Prelates ought to enforce not onely Lay men, but also the Ministers or Clergie, to an honest and sober life; and seriously to see that no man abuse the freedome of the Spirit, to the carnall libertie of the Flesh.

The Ciuill Magistrates ought to ayde and assist the Prelates of the Church.

55 But if prophane Epicures and belly-gods will not be restrained by the Prelates and Church-gouernours, but rage and striue against them, contemning their Censures; then ought the Ciuill Magistrate to put his helping hand, and assist the Bishops.

56 But

56 But (with griefe I ſpeake it) there are many which are negligent, and careles in this point, being alway in a fooliſh iealouſie, leſt the Eccleſiaſticall power ſhould grow too great or ſtrong: for they themſelues would faine dominiere ouer the Goſpel, the eaſie and ſweete yoke whereof they can in no wiſe endure.

57 And thus, fooliſh men, while they endeuor to auoid one vice, they fall into another.

58 For as in former times, they did not only ſubmitte themſelues to the ſpirituall, or rather carnall, ſlaues of Antichriſt, as to their Ghoſtly Fathers, but alſo in a manner worſhipped them, as Gods, with all honor and reuerence. So now on the contrary, they neuer thinke themſelues FREE enough, except they tread and trample vnder their feete the holy Goſpell, and faithfull Miniſters of CHRIST IESVS, and raigne ouer them, like as Lords doe ouer their bondmen.

59 But it cannot be, but that Almightie GOD, will take an horrible reuenge for this wicked contempt of his holie Miniſterie and ordinance, and for the damnable ingratitude for the reſtitution of true Chriſtian libertie and pietie.

60 The Things *Contrarie* to the *Finall Cauſe* of Things indifferent, are I. To inſtitute Ceremonies for priuate gaine or reſpect, or elſe ſo to abuſe ſuch as are alreadie lawfully inſtituted. Things contrary to the Finall Cauſe.

61 II. To obſerue or ordaine any Ceremonie with an opinion of Worſhip, or of merit, or perfection, or of abſolute neceſsitie.

62 III. To ſurcharge and ouerburthen the Church with ouer-many Ceremonies, whereby many better actions are hindred or neglected.

63 IV. To admit no profitable or lawfull Ceremonies, ſuch as belong to good Order and Decencie.

64 V. To change and alter Ceremonies often, and without graue and iuſt cauſes: which thing cannot, but lie open to ſcandall.

65 VI. To place *Order* in trifling pompes and vaine

ſhewes which hath nothing in it, but gliding and glittering ſhadowes.

66 VII. To call that, *Decencie*, wherein is nothing but an emptie delight or pleaſure, and riot without any good fruite.

67 IIX. To inſtitute vnneceſſarie, ſcandalous and impious Ceremonies (cunningly painted, and varniſhed ouer to deceiue the ſimpler ſort, as it were by ſorcerie) to deſtruction, and not to *Ædification*.

So much for the Fmall Cauſe. And hitherto haue we ſpoken of the Cauſes of Things indifferent.

CHAP. VI.

What Things be rightly and truly tearmed INDIFFERENT.

WHat things are to be accounted & held INDIFFERENT, and what not; may be collected by the precedent Diſputation, about the *Definition* and *Cauſes* of Things indifferent.

How Things meerely Indifferent may be diſcerned.

2 But yet for the more plaine demonſtration of this point; and to the end, that no error be committed in the Vſe of Things indifferent; theſe ſucceeding *Diſtinctions, Canons* and *Cautions* are diligently to be marked and remembred.

1. Diſtinction.

3 I. The *Generall kind* of euery ceremonie, rite, thing, action, fact, worke &c. is either *Commanded* by GOD, or *Forbidden*.

4 If the Generall kind be *Commanded*, then alſo the Speciall kind, worke, thing, or action it ſelfe, is rightly termed INDIFFERENT.

5 As for example. This Generall kind, *Order*, or *Decency in the Church is to be kept*, is *Commanded* by GOD (1. *Cor.* 14.40.) Therefore all the Speciall kinds of this Generall,

as,

as, the circumſtances of time, place, perſons, garments, and ſuch like, are free and indifferent.

6 But if the *Generall kind* be *Prohibited* and forbidden by GOD; then cannot the Speciall kind, or worke be accounted in our owne power, and indifferent.

7 As, it is *Forbidden*, that any man worſhip God with the *Traditions of Men:* Therefore the Popiſh Maſſe, and all other inuentions of wil-worſhip contained vnder a forbidden Generall kind, are not to be placed among Things indifferent.

8 II. Among *Things indifferent*, Some are Free and lawfull, but *at ſome certaine Times:* And ſome are *Alwaies* Free and lawfull. 2. Diſtinction.

9 *Things indifferent at a certaine Time*, were the Iewiſh Moſaicall Feaſts, obſerued by the weake Chriſtians in the Apoſtolicall *Primitiue* Church; and ſo alſo was Circumciſion and ſome ſuch other Ceremonies, permitted by the Apoſtles vnto the weaker ſort in the infancie of the Church: otherwiſe it was lawfull for any man, to neglect them at his pleaſure.

10 And yet theſe things, before the reuelation of Chriſt, were not free to be done, or not to be done; but neceſſarie parts of religion, becauſe they were commanded by God himſelfe.

11 But in the Apoſtles time, although they were abrogated, yet they were made Indifferent, ſo that if any did obſerue them, for peace and quietnes ſake, he was not reckened an offender againſt Chriſtian faith.

12 Adde alſo, that this was the will and counſell of GOD, that the Ceremonies of the Law ſhould not be abrogated, and taken away altogether, and at once; but by little and little, one after another, vntill the Temple were vtterly ſubuerted: for he would not that the Temple ſhould ſtand without any Ceremonies. But after that the Temple was taken away, then alſo were all the Feaſtes and Sacraments of the Iewes made vnlawfull to all the Church.

13 And this is that which S. *Auguſtine* wrote to S. *Ierome*,

rome, that *the Iewish Synagogue was to be lead with pompe to her funerall, and to be buried with honor.*

14 Wherefore, after the Church was established, they ceased to be *Indifferent*, euen as at this day also, they are *Forbidded* in the Church of Christ, according to the saying of S. *Paul (Gal.5.2.) If you be circumcised, Christ shall profit you nothing at all.*

15 Those things which are *Alwaies Indifferent*, are these, to eate flesh, and not to eate, to marry a wife, or to remaine vnmarried, to vse a Surplice in the ministeriall office, or not to vse it, and such other things.

3. Distinction. 16 III. *Indifferent things* are considered two waies. First *In themselues*, as middle things, without relation to persons: Secondly, *Relatiuely*, as they are referred to the persons that vse them.

17 Being conddered *In themselues*, then, Such things as are Indifferent in their own natures, are all free, and such as neither please, nor displease God: for they neither come vnder the compasse of his precept, nor of his prohibition.

18 But being considered *Relatiuely*, they may be either *Lawfull*, or *Vnlawfull*, according to the respective qualitie of the men that vse them: who are of two sorts.

19 For some of them, are men *Regenerate*, and some *Vnregenerate*, neuer borne againe in the wombe of the Church.

20 Among such as are *Regenerate*; some are *Strong in faith*, and some are *Weake*.

21 If any *Regenerate* man which is *Strong in faith*, do vse any of the Indifferent things, without doubting or scruple of conscience, then are they to him *Lawfull*, and his obedience in Things indifferent pleaseth Almighty God.

22 For we ought to be perswaded, out of the Word of God, what things are permitted, commanded, or forbidden vnto vs, according to that saying *(Rom.14.5.) Let euery man haue a full perswasion in his owne mind.* And againe *(in the vers.14.) Nothing is vncleane in it selfe; but to him that thinketh any thing vncleane, to him it is vncleane.* And *(in the*

22. and

22. and 23. verſ.) *Bleſſed is the man that doth not condemne himſelfe in the thing which he alloweth*, &c.

23 Neither is the ſaying of S. *Paul* againſt this, when he writeth (*in Rom.* 14. *verſ. vlt.*) *Whatſoeuer is not of faith is ſinne*. Becauſe that thoſe Things which are INDIFFERENT, do not altogether want the authority of the WORD OF GOD, but rather are eſtabliſhed vpon the ſame, for ſo much as concerneth the Generall kind of the particular fact, from whence it commeth, that the Worke hath his eſtimation in the ſight of God, if it be performed in faith. 1. *Cor.* 14. 37.

That Things Indifferent want not the authority of the Word of God.

24 *Ezechias* had no EXPRESSE Word of GOD, for the taking away of the brazen Serpent, and yet it pleaſed God: becauſe the Generall kind of that particular fact, was commanded by God, to wit, to take away all Idolatrie, and the occaſions thereof. And therefore this fact of *Ezechias* being done of faith, pleaſed God, and was acceptable vnto him.

25 But if the *Regenerate* be as yet *Weake in faith*: that is, If they do vſe any of theſe Indifferent things to the ſcandal, either of themſelues, or of any other, then are they vnto them *Vnlawfull*, as is manifeſt.

26 And if a man *Vnregenerate* vſeth them, or an *Infidell*, to him they are alſo *Vnlawfull*, becauſe the minds and conſciences of ſuch men are polluted. (*Tit.* 1. 15.) for *Whatſoeuer is not of faith, is ſinne* (*Rom.* 14. *vlt.*) that is, it is polluted, and accurſed before God.

27 Now then, it remaineth that we expreſſe a certaine Canon or RVLE whereby we may aſſuredly know what Things are INDIFFERENT vnto vs, and what are not: and the RVLE is this.

A Certaine RVLE to know what Things are Indifferent.

28 If theſe Traditions, on the one ſide, be grounded vpon the Written Word of GOD, or, at the leaſt, be not repugnant vnto it: and on the other ſide, tend to the aduauncement of godlines and pietie; that is, if they be profitable, as well for the exciting, conſeruing, promouing of the Inward Worſhip, which conſiſteth in faith, hope, charitie and a good conſcience; as alſo for the more reuerent

exercising of the Outward Worship, which consisteth in the hearing of the Word, receiuing of the Sacraments, publike Prayers and such like: then we constantly affirme, that such Traditions and Ceremonies are profitable Indifferent things: and therefore being commanded by the Church, they are necessarily to be obserued, and entertained as godly and wholesome.

29 The Reason of this Rule or Canon, is because all the *Traditions of the Apostles*, had these two things, *First*, They had Grounds from the Scriptures; *Secondly*, Profit to the furtherance and helpe of publique piety and edification.

30 And this is manifested by two arguments. *First*, out of the general Rule which the Apostle prescribeth for these matters (1.*Cor*.14.) *Let all things be done to edification*: and againe, *Let all things be done decently, and in good order*. *Secondly*, by a particular Induction of those places, wherein we reade the Constitutions of the Apostles, whereof I haue thought good to expresse some Examples.

31 (1.*Cor*.11.) The Apostle ordaineth, that Women should pray in the Church couered, and Men bare-headed. *First of all*, this is not repugnant to holy Scriptures. *Secondly*, the end of this Constitution, is honestie, the preseruation of Decency, and the edification of the Church; that is to say, that the outward Worship may be performed with greater honesty and comlinesse. *Againe*, Another End of that Ceremonie, is, that thereby euery one might be admonished and put in mind of his owne place and dutie; namely that the Man is the head of the Woman: and the Woman was put in mind of her subiection to the Man: which things are profitable to the Internall Worship.

32 In the same place; the Apostle setteth downe an order, for the due celebration of the Lords Supper, that all of them should meete and assemble together, and tarry one for another. *First*, he sheweth that this ought to be done out of the Word of God, that is, out of the Institution of Christ himselfe. *Secondly*, The End hereof, is their Saluation

uation, leaſt they ſhould be guiltie of the body and blood of Chriſt. *Thirdly*, that the ſame holy Supper might be celebrated with greater reuerence. *Laſtly*, that this outward Ceremony of meeting and aſſembling together, might ſerue to the inward Worſhip, namely to faith, charity, and the ſpirituall vnion of the minds, or ſoules.

33 (1.*Cor.*14.) He ordaineth, how Tongues may be vſed in the Church; to wit, that no man ſpeake in a ſtrange language, without interpretation and explication. *Firſt*, How many reaſons doth the Apoſtle vſe, drawen out of the holy Scriptures, to proue this ordinance, to be according vnto will of God, to be good and honeſt? After many Reaſons vſed to that purpoſe, at laſt he bringeth the authoritie of ſacred Writ; ſaying, *It is written in the Law, I will ſpeake vnto this* (vnbeleeuing) *people in diuers tongues, and with ſtrange lippes, that ſo they may not heare me:* as if the Apoſtle had ſaid in other words, Suffer not theſe men, to ſpeake ſtraunge tongues in your congregation, without explication; for this were a ſigne that God loueth you not, for he is wont to ſeud ſuch Prophets to the vnbeleeuing Nations, whom he would not haue to know his will, or to attaine to the knowledge of the truth. *Secondly*, he plainly affirmeth, that the End of this conſtitution, is the edification of the Church, that they might haue conſolation, exhortation, inſtruction, &c. that is, that it might ſerue the inward Worſhip, faith, loue and conſolation of Spirit.

34 The ſelfeſame thing may be ſaid of all other Canons, Conſtitutions and Ordinances of the Apoſtles, all which, it were very tedious to repeate in this place. *Firſt*, They haue their foundation in the Word of God, or elſe they doe not repugne the ſame. *Secondly*, They ſerue to aduance pietie, to ſtirre vp repentance and faith: and finally, they ſerue to the end, that the godly in the Church, may with greater deſire, and more fruite, heare the Word of God, receiue the Sacraments, beleeue his promiſes, and obſerue his commandements all their whole life.

35 Out of theſe things, which hitherto wee haue decla-

red, these Conclusions following, doe manifestly follow.

What Traditions and Ceremonies are not to be accounted Indifferent.

36 I. Those Traditions, which of their owne nature are contrarie vnto the Word and Commandement of God, or which cannot bee performed without sinne, are not to bee numbred among Indifferent things, because in themselues they are Things impious and damnable.

37 II. Euen then also, when Traditions doe speake of things in their owne nature Indifferent, yet they are made impious and doctrines of Diuels, by adding vnto them the false opinion, to wit,

38 1. *Of Merit*, as though the obseruation of them did merit Remission of sinnes.

39 2. *Of Worship:* as though God would be worshipped thereby, contrarie to that expresse saying (*Matth.*15.) *In vaine doe they worship me with the precepts of men.* Also that (*of Ezech.*20.) *Walke in my commandements, and not in the precepts of your fathers.*

40 3. *Of Perfection*, as if their obseruation did make vs perfect before God.

41 4. *Of absolute Necessitie*, as if it were simply necessarie, to obserue them for Conscience sake.

42 III. Ridiculous, Scenicall, or theatricall gestures, idle and vnprofitable Ceremonies, which neither serue for Discipline, nor for Order, but rather make ostentation and apparance of heathenish vanitie, and expose Religion to contempt and scorne; which obscure true Doctrine, and are the sinewes of Popish superstitions; which make men prophane and without all true reuerence of God: such as are, apish & ridiculous gestures, processions about Churchyards, carrying about of Images and reliques, the laying of Christ into the Sepulchre, the Play of Christs resurrection and ascention, and such like fooleries: None of these are to be ranged among the number of Indifferent things.

43 IV. Those Ceremonies which are, either the Seminaries of superstition, or cannot be vsed without superstition, or certainly without some shew or appearance of superstition, which they draw with them inseparably by the very

very vse thereof; doe not belong to this place of Indifferent things.

44 V. Neither are those Ceremonies rightly termed Indifferent things; by whose vse, the Enemies of truth are confirmed, or the weake Christians offended. For all Ceremonies ought to be helpes, prouocations, inducements, and sinewes of godlinesse, edification, the workes of charitie, Discipline, good Order, and Comelinesse.

CHAP. VII.

Of the lawfull VSE *of Things Indifferent.*

THE true Church of God hath libertie at all times, and in all places, to vse those things which are truly Indifferent, to her owne purpose and commoditie, or else to abstaine from them; also, to change and alter them, according to her owne will and pleasure. The Church vseth Things Indifferent freely.

2 For so saith the Apostle (*Coloss.*2.16.) *Let no man iudge you in meate and drinke, or in a holy day, or new Moone, or Sabbaths, which are but shadowes of good things to come, but the bodie is Christ.*

3 And (1.*Tim.*4.) speaking of the Indifferent vse of meates, *Euery creature of GOD is good, and not to be reiected, but to be receiued with thanksgiuing: for it is sanctified by the word of God and prayer.* Also, *God hath created meates to bee receiued of the faithfull with thanksgiuing, and of all them that know the truth.*

4 And seeing there is a two-fold Condition of mans life, one *Worldly*, which wee call *Animall*, because it respecteth our being in this present world; the other *Spirituall*, which is referred to the world to come: Meates and euery externall Indifferent thing, are referred to the first condition of life in this world, and they ought not to be conioy- A two-fold Condition of Mans life.

ned or mingled with the Spirituall eſtate or condition.

5 Therefore the Apoſtle (1.*Cor.*6.13.) writeth, *Meate is for the belly, and the belly for meate:* and againe, *Meate doth not commend vs to GOD, for if wee eate, wee haue nothing the more, neither if we eate not, haue we any thing the leſſe,* 2.Corinth.8.7.

6 Whereupon the words of S.*Paul* (1.*Cor.*10.25.) concerning Chriſtian libertie and power, are rightly oppoſed againſt Iewiſh Traditions. *Whatſoeuer is ſold in the ſhambles, that eate, asking no queſtion for conſcience ſake, for the earth is the Lords and the fulneſſe thereof.*

7 And this Doctrine is alſo taught by our Sauiour Chriſt, when he reproueth the Phariſies, for taxing his Diſciples eating meate with vnwaſhed hands. *That which goeth into a man doth not defile him, but that which commeth out, that defileth the man: for that which goeth into the mouth, deſcendeth into the belly, and is caſt foorth into the draught,* Matth.15.11.17.

A place of Rom.14.1.&c. concerning Things Indifferent, expoũded.

8 But the place of S.*Paul* (*to the Rom.cap.* 14.) is moſt cleere of all others, about the vſe of Indifferent things, wherein he preſcribeth three remarqueable Rules, whereby we may know, both what, and how this is to be performed. 1.That the Weake in faith ought not to be reiected or ſcandalized. 2.That no mans Conſcience bee charged or burthened thereby. 3.That by outward and indifferent things, we ought not to iudge of other mens faith and religion.

9 And for the better vnderſtanding of that place of the Apoſtle, wee will paraphratically expound the nine firſt verſes of this XIV. Chap. whereby this matter ſhall bee made more cleere.

A Paraphraſe of the 1.*verſe.*

10 Seeing there are many younglings, weake or ſicke in faith, and ſuch as haue not attained to any great meaſure of ſpiritual ſtrẽgth, becauſe they haue not learned throughly the Doctrine of the Goſpel, and the true vſe of Chriſtian Libertie, but are ſtill in opinion, that they are bound to obſerue the Ceremoniall law of *Moſes*, about forbidden meates, and other ſuch externall rites: yet they heare the

Goſpell

Gospell preached, and are no enemies thereunto; it is therefore necessarie, and not the least part of Christian charitie, that such persons bee not offended, but rather cherished, patiently tolerated, taught and instructed with all meekenes and lenitie, that they may be deliuered from their present scruple, doubtfulnes, and anxietie of minde and Conscience. And this ought to bee done, not onely by permitting them to liue after such manner as they please, but also, by curteous and familiar conference, and conniuencie, and by applying or conforming our manners and behauiour to theirs, by a peaceable and delectable societie or conuersation, so long, vntill they bee brought without all contention, scandall or dispute, to lay aside their vaine perswasions, and to vnderstand the doctrine of Christian Libertie, how by IESVS CHRIST we are deliuered from sin, wrath and damnation; and therefore much more, from Ceremoniall types, rites, sacrifices, obseruance of daies, choice of meates and humane Traditions. And before they can bee brought to beare these things, their Consciences ought not to bee troubled, neither ought any man to reason with them contentiously, racking and snatching their words, sayings or actions, vnto the worser part: but their weaknes is to bee tendred, and cured by little and little, seeing they doe not sinne of malice, nor haue any purpose to defend their errors stubbornely, but are docible, albeit they are not as yet confirmed and setled in iudgement.

11 Hereupon, when those which are Stronger in faith, *Verse 2.* and well instructed in the Doctrine of Christian libertie, do know, that, notwithstanding the law of *Moses*, yet they haue a freedome to eate any kinde of meate, without any offence of God: And the Weaker, on the other side, straine at all the law of *Moses*, both for meates, daies and other things, liuing vpon herbes, and abstaining from meates, thinking that their religion cannot bee sound and sincere, nor their conscience quiet, except after their old fashion they liue according to the law of *Moses*; From hence one side falleth to despise another, and mutually accuse each others manners,

manners, whereby ſimultation, ielouſies and contentions ariſe. Yet neither of both ſides doe well.

Verſe 3. 12 Wherefore, they ought to handle the matter in this ſort. The Stronger that can eate any kind of meat, muſt not cõtemne, deride, or ſet light by the other which are Weak, as though they were blockiſh, ſuperſtitious, ſtubborne, froward, ignorant in the doctrine of Chriſtian Libertie. Contrariwiſe, the Infirmer and weaker ſort, which are not yet perſwaded of Chriſtian Libertie, but hang vpon *Moſes* Law, muſt not raſhly condemne their Brethren, that abſtaine not from forbidden meates; or proclaime them, wicked, prophane, raſh and polluted perſons. For there is one LORD of both, whom they ſerue, becauſe they are both the members of Chriſt; conuerted vnto the true faith and religion, and haue one common right of Redemption, and know that they are equally cheriſhed and noriſhed by the fatherly loue of God.

Verſe. 4. 13 Vnto this their LORD, and GOD, ſhall euery one render an account for himſelfe; not this man for thee, nor thou for him. And therefore it is nothing vnto thee, what thy neighbour doth in this point; for he is not thy ſeruant, but the ſeruant of God. It is GODS right, and not thine, to giue iudgement or ſentence vpon his ſeruant, who, if he do not well, ſhall be chaſtened by the Lord, but if he do well, he ſhall be approued and commended by him: and both theſe things ſhall be performed, without thy gaine or loſſe, becauſe that this whole buſines doth nothing at all belong vnto thee. See therefore that thou do thy owne dutie, and ceaſe from contemning and condemning thy Brother, for meere Indifferent things. And although he ſeeme to thee, to ſinne euery day more and more, and to waxe worſe and worſe; yet is the contrarie true: for he ſhall be eſtabliſhed and confirmed, and ſo ſhall remaine and be ſafely preſerued in the grace and fauour of GOD. For GOD (of whoſe good will and helping grace, we are well perſwaded) who is wont to enlighten his own children, and to adorne them euery day with increaſe of grace, is both able and willing

to ſtrengthen that weake member, that his faith may alway abide ſound and ſafe, and receiue no damage or hinderance by theſe Indifferent actions.

14 I adde alſo this. One man, after the law of *Moſes* obſerueth the difference of daies, as Sabbathes, the new Moones, the feaſt of Tabernacles, and ſuch other holy daies, although he know that none of theſe things are requiſite and neceſſarie to ſaluation. Another man obſerueth none of theſe, but accounteth all dayes Indifferent; one while laboring, another while reſting, euen as ſeemeth beſt vnto himſelfe: and yet is not a contemner of Religion, nor offendeth good men, nor yet with any vntimely actions troubleth the peace of the Church. But whatſoeuer any man doth, he muſt principally regrad, that he be fully perſwaded of the lawfulnes of his owne fact or deed, and conſult with his owne conſcience, according to the rule of the Word of God, doing nothing doubtfully, but examining euery thing, by a true and liuely faith (which is a full aſſurance) and not hurt his conſcience, by any raſh and intemperate indeuour, or by the deſire and luſt of contention. *Verſe 5.*

15 For they which are yet weake in faith, and doe obſerue the Feſtiuall daies, after their old manner, but without opinion of *Neceſſitie*, *Merit*, or diuine *Worſhip* in them, they doe not ſinne againſt God, but obſerue that difference, for the glorie of God, vntill they bee better inſtructed. And thoſe which haue perfectly learned the doctrine of Chriſtian Libertie, and doe (without ſcandall) not obſerue any of thoſe Feaſts, doe not onely not offend againſt God, but rather doe that thing which cannot diſpleaſe him. In like ſort, he which eateth of euery meate, doth not ſinne, but pleaſe God, vnto whom hee rendreth honour, and praiſe, and thankes, with all reuerence, for all ſorts and diſhes of meates ſet before him. And hee againe, which abſtaineth from ſome certaine meates, contenting himſelfe with herbes, doth not euill, but pleaſeth God, vnto whom alſo he giueth thankes, hauing a ſpeciall care and regard of the tendernes of his conſcience. *Verſe 6.*

Verse 7. 16 The Summe is. Whether we vse our Christian Liber-
tie in Indifferent things, or whether for reasonable causes
we abstaine from the vse thereof, for a season: yet we please
God, and are approoued by him; because all our actions
proceeding from faith, whether we liue, or die, tend to the
praise and glorie of his Name. For no man liueth for him-
selfe, or for his owne commoditie: No man liueth, or dieth
to himselfe: No man ought to respect himselfe alone, nor
once to imagine, that he can liue by his owne wil and plea-
sure. For the faithfull doe acknowledge with thanksgiuing
that they haue not their own, but the wil and word of God,
for the rule and canon of their life, acknowledging also
that vnto him alone they shall giue account of their do-
ings, being subiect to his power, law and iurisdiction, both
in life and death.

Verse 8. 17 Therefore whether we liue, wee yeeld gratefull obe-
dience to God, which he accepteth; or if we die, wee giue
him the same obedience, and are patient in death: and al-
way both in life and death, wee are his beloued Sonnes, the
Brethren of our owne onely Sauiour Iesus Christ; yea wee
are wholly the Lords, and LORDS our selues, being equal-
ly cared for, and respected by our Lord,

Verse 9. 18 Who died for our sinnes, and rose againe hauing
ouercome death, and now liueth for euer, the LORD both
of quicke and dead; who taketh vs into his tuition and cu-
stodie, and so nourisheth and saueth vs, that whether wee
liue or die, yet willeth vs to be saued, that wee might also
liue with him for euer.

Canons of the lawfull vse of Things indif-ferent. 19 Now wee will ioyne vnto this Paraphrase, certaine
Canons, whereby the lawfull VSE of Things indifferent,
may more cleerely and euidently appeare.

1. 20 I. Among all those things which are commanded
by GOD in his expresse law, there is not one of them, but
ought to be confidently vsed, performed and taught, with-
out feare of Scandall.

Note well. 21 And that, because the Cause of faith, is to be prefer-
red before Loue: euen as this one sentence (*Act.* 4. 19.)
doth

doth abundantly prooue, *It is better to obey God, than man.* And our Sauiour Christ also speaketh of himselfe, (*Matth.* 10.34.) *I came to send a sword, and not peace*, &c.

22 Hereupon you may obserue, that if the Church or any Magistrate shall command any thing, against the Law of God; you must not obey it, but constantly and confidently gainsay it. For we are no further bound to obey the Lawes of our Superiours, than they stand in correspondencie and similitude, with the Law of GOD.

23 No creature hath any power to command, or to doe any thing contrarie to the Commandements or Word of God; as wee are taught by the first Precept of the Decalogue, *Thou shalt haue no other Gods, but me*: and in another place, *Walke in my Commandements*, &c.

24 II. All necessarie things must bee done: In things that are not absolutely necessarie, we must euer obserue that temper and moderation, that our examples hurt not other mens consciences, or breake the common bond of concord & amitie: as the Rule of the Ciuilians doth sufficiently declare; *Quod tibi non nocet, & alteri prodest, id præstandum est. That which hurteth not thee, but profiteth thy brother, that ought to be performed.* For it is a iust thing, to abridge and restraine ones owne libertie and priuiledge, for the saluation of another: as trauellers, in a common iourney, wherein the strongest and best footman tarieth, to accompanie the weakest, not outgoing him. 2

25 III. All Indifferent things being considered *In themselues*, and in their owne nature, are lawfull and good. *In Vse*, they are indifferent and free. *By Accident*, they are euill and vnlawfull, as when they are performed by the Vnregenerate, or by the Regenerate with scandall, either of himselfe, or of others. And *by Accident* they are necessarie to be done, as when they are commanded by the Church, and cannot bee omitted without great scandall & offence. *Act.* 15.28. 3

26 IV. Such Indifferent things, as are commanded, ei- 4

ther by Eccleſiaſticall, or by Ciuill authoritie, doe not bind any man to the performance of them in caſe of abſolute Neceſſitie.

27 Becauſe CHRIST himſelfe diſpenſed with his owne diuine Law in caſe of neceſſitie, when his Diſciples plucked and rubbed the eares of Corne, *Matth.*12.1.*&c.*

28 And that all lawes, both Eccleſiaſticall and Ciuill, may be diſpenſed withall, in perill of ſaluation, S.*Paul* euidently teacheth (2.*Cor.*13.10.) when he ſaith, *We haue power to edification, and not to deſtruction.*

29 In like maner (*Col.*2.22.23.) if there be any peril of the bodie, the ſame S.*Paul* diſpenſeth with it; where hee condemneth fooliſh lawes and ordinances, againſt the neceſſitie of the bodie, As, *Touch not, Taſte not, Handle not, which all periſh*, &c.

5 30 V. If our Aduerſaries require the obſeruation of their Traditions, as of things of abſolute neceſſitie to ſaluation; then in their preſence, and to their teeth, we may ſafely doe the contrarie, without reſpect of ſcandall: for euery part of Chriſtian Libertie ought to be ſo deare vnto vs, and ſafely preſerued by vs, that we may not yeeld any peece or fragment thereof, to treacherous or malitious minded Aduerſaries.

31. From this occaſion it is reported (*Matth.*15.12.13.14.) *Thou haſt heard that the Phariſies were offended at this ſaying:* our Sauiour Chriſt maketh this anſwere, not caring for the offence of ſuch vipers; *Euery plant which my heauenly Father hath not planted, ſhall be plucked vp by the rootes. Let them alone, they are blind guides of the blinde, &c.*

32 And for this cauſe, S.*Paul* would not circumciſe *Titus*, at the requeſt of the Iewes, requiring it as a thing neceſſarie, *Galath.*2.3.

6 33 VI. If there be any among the weake, that may be inſtructed, for their inſtruction ſake, any man may do contrarie to the vſuall Traditions or Ceremonies, that ſo he ſtrengthen and confirme their tender conſciences.

34 So

34 So S. *Paul* reproued *Peter*, becauſe that by his example, he did not confirme their conſciences, which were weake among the Gentiles.

35 VII. Amongſt thoſe weake ones, which may be eaſily inſtructed, we muſt both do the worke of charitie, and obſerue the Traditions. 7

36 Euen as S. *Paul* did when he came to *Ieruſalem*, where among a great multitude, he found a very few, that vnderſtood plainly the Libertie of the Goſpell, he both obſerued the Traditions, and was himſelfe alſo ſhaued, according to the manner of Iewes. *Act.* 21.

37 And hereunto is to be referred that kind of Scandal, which is mentioned in the Epiſtle to the Romans (*Chap.* 14. and 1. *Cor.* 9.) There were ſome that did obſerue the Ceremonies of the law; and againe there were ſome that did not obſerue them. Now when the Obſeruants ſaw ſuch as did not obſerue them, they began to doubt in their minds and conſciences, whether what they did were lawful, or no? and ſtayed not heere, but alſo went farther, beginning to thinke amiſſe of Chriſtian religion, as though it gaue liberty to the fleſh, againſt the Law of God. And many times the Weaker were drawen againſt their conſciences, following the example of the ſtronger, to neglect the Ceremonies; whereupon afterwards they fell to be perplexed. Heere S. *Paul* chargeth the ſtronger ſort, to beare with theſe, vntill they were better inſtructed and learned; when he ſaith, *Beare with the weake in faith, &c. Rom.* 14. 1.

38 IIX. Neceſſity excuſeth all ſcandal or offence; as we may ſee (*Matth.* 12. 1. and 2. *Sam.* 21. 7.) and ſo alſo doth the Precept or Prohibition of the Church, ariſing from iuſt cauſe, *Act.* 15. 28. 8

39 IX. We muſt take heede of multitudes of Ceremonies, albeit otherwiſe they be tolerable in themſelues, for thereby pure Religion and true piety, is not only very often not holpen, but much hindered, obſcured and impaired, if not cleerely extinguiſhed. 9

CHAP. IIX.

Of the power of Lawes, especially of Ecclesiasticall Lawes: & whether they bind the conscience. where also is handled of Ciuill and Ecclesiasticall Magistrates; and of Christian Libertie.

Of Humane LAWES

BEcause the LAVV of God (the summe or abridgement whereof, is compriſed in the Decalogue) containeth many generall principles; out of which, euery man is not able to collect and deriue ſpeciall Concluſions or Lawes, for the common benefit of Church and Common-wealth; therfore it was needfull that Almighty GOD ſhould raiſe vp ſpeciall wiſe and vnderſtanding Men, who might more ſufficiently and prudently expound and draw exact Rules out of that Diuine Law, for the profit and conſeruation of the Common-wealth.

2 Hence firſt of all, proceeded all HVMANE LAVVES, which were not only conceiued, declared, and proclamed by Men, as Miniſters and Meſſengers, but deriued out of Mans vnderſtanding and witte, as from an author and inuentour.

3 Now if theſe be iuſt and righteous, they are worthy the name of LAVVES, but if they be vniuſt and tyrannicall, who can affoord them ſuch a title or appellation?

What things are required in iuſt Lawes.

4 Wherefore to the intent, that we be not deceiued in our iudgment, let vs ſee what things appertaine to the right ordination of euery Law.

5 There are two things requiſite in euery iuſt Law; *Neceſſarie Reaſon*; and *Iuſt* or lawfull *Authoritie*.

6 Ne-

6 *Neceſſary Reaſon* doth alſo depend vpon two things; to wit, vpon the *Originall* of the Law; and vpon the *End* thereof. 1. *Neceſſarie Reaſon.*

7 The *Originall* of euery Law, ought to be taken out of the only fountaine of Lawes, namely, THE ETERNALL LAVV OF GOD, commanding the eternall LOVE of GOD and MAN. The Original of Humane Lawes.

8 The *End* of the Law is two-fold, *Subordinate*, and *Principall*; wherof the former, which is the ſafetie & profit of the people, ought to be ſubiect vnto, and ſerue the latter, that is, the Principall, which is, the Glory of GOD. For if any Law doth not ſerue for this purpoſe, it cannot be iuſt? The End of Lawes.

9 The *Authoritie* or power which is requiſite to the ſanction or ordinance of a righteous Law, is the ſoueraignetie of the lawfull Magiſtrate ouer his Subiects. 2. *Juſt Authoritie.*

10 This ſoueraignty, albeit it may ſeeme to be alwaies iuſt, in reſpect of the Subiects, yet it degenerateth and becommeth vniuſt, if it be not ſubordinate and ſubiect to the the Law of GOD.

11 For as all Humane authoritie is finite and limited, ſo of neceſſitie it muſt be ſubordinate and ſubiect to that authority which is infinite, of which ſort there is no other authority, but only GODS; from which, if any Humane power doth ſwarue, by abuſe it becommeth vniuſt and tyrannous. Humane Authority ought to be ſubiect to that which is Diuine.

12 *Humane Lawes* are of two ſorts, *Eccleſiaſtical*, and *Ciuill*. Humane Lawes two-fold.

13 *Eccleſiaſticall Lawes*, are the Determinations of Circumſtances, neceſſary, or profitable for the keeping of the Morall Precepts of the firſt Table. 1. *Eccleſiaſticall.*

14 For they belong, either to the preſeruation of good order and comlineſſe in the Congregations of the Church, in the vſe and practiſe of the Eccleſiaſtical Miniſterie; or to the outward exerciſes of pietie, whether publique, or priuate; or for the auoiding of the Scandall of the weake, and for their conuerſion to the Church and knowledge of the truth; as we haue ſaid before.

15 *Ciuill Lawes*, are the Determinations of Circumſtances 2. *Ciuill*,

ces necessary or profitable for the keeping of the morall Precepts of the second Table.

16 Because they concerne the Conseruation of Order and Comlinesse in common life and ciuill society, and of peace amongst men.

Both the functions haue all others subiect vnto themselues.

17 And albeit both the Ecclesiasticall and Ciuill functions be, euerie one in regard of it selfe, Principall, hauing all other functions subordinate and subiect thereunto, yet are they distinguished one from another, by certaine bounds and limits in the administration of the affaires of Religion.

The Minister.

18 For the Minister of the Church instructeth the consciences of men by the Word, whereunto the greatest Magistrate is as well bound to harken and yeeld obedience, as the inferiour citizen of lowest degree.

The Magistrate.

19 And the Ciuill Magistrate taketh charge and care, that the Word be truly taught, preached and receiued; punishing, with the external sword the violators and contemners of Discipline, whether they be Ministers, or common people.

The Ecclesiasticall and Ciuill functions are distinct Offices.

20 And this is certaine, that these two Offices or functions, are distinct and different one from the other, which Satan hath marueilously confounded in the Papacie; but we, and all other good Christians, must watch diligently, that they be not confounded againe.

Note well.

21 From whence it ariseth, that one and the same Person cannot be a Bishop, and a Prince or King, also a Pastor and a Master of a familie. For as these Offices are diuided and seuered, so ought also the Persons to be.

Whether one and the same Man may beare two persons.

22 And yet ONE MAN may vndergoe and beare both Persons, as the same N. may be both a Minister, and a Master of a family. So N. being one and the same man may be, both Duke of Cornwall and Archbishop of Yorke; and yet the Duke of Cornwall cannot be Archbishop of Yorke.

23 A Bishop, as he is Bishop, hath no power ouer the Church, to impose any Law, Tradition, or Ceremony, without the consent thereof, either expresse, or implied.

24 Because the Church is a free Lady or Mistresse, and the

the Biſhops ought not to beare rule ouer the faith of the Church, nor to oppreſſe or burthen her againſt her will. For they are the Stewards and Miniſters of the Church, and not LORDS ouer the ſame.

25 But if the Church doth giue her conſent, and ioyne as one body with the Biſhops, then they may impoſe what they pleaſe vpon themſelues, (prouided it be not againſt the analogie of faith) and ſo againe omitte and releaſe the ſame at their owne pleaſure.

26 A Biſhop, as he is a Prince, much leſſe may burthen the Church with any conſtitutions: for this were to confound both Offices, and to be indeed ἀλλοτριεπίσκοπος. I ſpeak this of the Church, as it is a Church, and diſtinguiſhed from the Ciuill eſtate.

27 A Biſhop, as he is a Prince, may impoſe whatſoeuer he thinketh good vpon his Subiects, as they be Subiects, and they are bound to yeeld obedience thereunto, ſo it be godly and lawfull. For then they obey, not as they are the Church, but as citizens and Subiects. For there is a two-fold Perſon in one and the ſame man.

28 So N. as he is Duke of Cornwall, commanding all his Subiects to keepe a generall faſt, or any other ſuch lawfull thing, this commandement conſtraineth all them that acknowledge his power, as he is Duke, to obedience: but not all thoſe which acknowledge him to be their Archbiſhop, namely, which are ſubiect to ſome other temporall Duke or Prince, albeit they be of the Prouince of Yorke.

29 Euen as N. compelleth his Seruant to be obedient vnto his Oeconomicall or Domeſtique Lawes and Orders, but not his Church N.

30 But to come neerer the point, there is a three-fold Office of the Ciuil Magiſtrate in Eccleſiaſtical affaires. *Firſt*, that after the example of *Dauid* (1. *Chron.* 16. 37. &c.) he prouide, that true Doctrine & the ſincere Worſhip of God may flouriſh in euery part of his kingdome; and that the Churches may be rightly ſetled and gouerned by able and ſufficient perſons. The Office of the Ciuil Magiſtrate in Eccleſiaſticall matters.

31 The *Second* Office is, that the Magiſtrate doe by his publique authority approue & eſtabliſh that Order, which was ordained by GOD himſelfe for this end and purpoſe. Euen as the godly *King Iehoſhaphat* deſtroyed the groues, and tooke away the high places out of *Iuda*, and ſent his Nobles with the Prieſts and Leuites through all his kingdome, with the Booke of the Law, which they had, that they might goe about all the cities of *Iuda*, and teach the ſame to all the people. 2. *Chron.* 17.6.

32 So alſo *Ezekias* ſent letters and meſſengers into all Iſrael, to call them to the houſe of the Lord, at *Ieruſalem*, to offer the Paſſeouer to IEHOVAH the God of Iſrael. 2. *Chro.* 30.2. *&c.*

33 And ſo *Nehemiah* cauſed the Booke of the Law to be read in the eares of the people, and according to the Law therein contained, he ſeparated and put away al the ſtrange wiues, which the Iſraelites had married, contrarie to the ordinance of GOD, *Nehem.* 13.1. *&c.*

34 The *Third* Office is, that they prouide, that all thoſe things, which doe appertaine to God, and concerne the conſciences of men, be adminiſtred onely by the Miniſters of the Church: and yet themſelues ought to aſſiſt and defend the Miniſterie with their preſence, counſell, protection and authoritie: ſo as there may be a coniunction, and not a confuſion of both theſe Orders and functions.

35 According to the Rule and counſell of *Dauid*, to his ſonne *Salomon*, when hee exhorteth him, to the care and charge of building the Temple, and alſo of prouiding for the holy Worſhip of God (1. *Chro.* 28.21.) *Let all the Prieſts and Leuits be with thee, in all the Miniſterie of the houſe of God.*

36 The Summe briefly is. The *Ciuill Magiſtrate* is the keeper of the Law of God, for ſo much as concerneth the outward diſcipline: that the difference betwixt the Miniſterie of the Goſpell, and the Magiſtracie, may alway bee preſerued.

37 The *Miniſterie of the Goſpell*, proponeth the Goſpel of

of grace, whereby the Holy Ghoſt is effectuall in the beleeuers; as it is (2.Cor.3.6.) *He hath made vs able Miniſters of the new Teſtament, not of the letter, but of the ſpirit.*

38 And yet in the meane time, the Magiſtrate hath his outward Office, for the repreſſing of all Scandals, for forbidding Idolatrie, as well as adulterie and murder. Which thing is notablie manifeſted by S. *Paul*, ſaying, *The law was giuen againſt the vnrighteous, profane, and deſpiſers of God.* And the ſame Apoſtle calleth this the LAWFVL vſe of the Law, namely, when the Magiſtrate, by outward puniſhment, repreſſeth all offences committed againſt the Precepts of the firſt and ſecond Table.

1. Queſtion. *Whether Humane Lawes do bind the Conſcience?*

39 But here ariſeth a very difficult Queſtion, concerning the obſeruation of Humane Lawes; namely, *Whether Humane Lawes doe ſimply binde the Conſcience?* And, *With what conſcience they are to be obſerued and obeyed?*

40 Some boldly and magnifically brag of their CHRISTIAN LIBERTIE, whereby they affirme, that in corporall things, they are exempted and freed from all Politique ſeruitude and obedience. *For*, ſay they, *if Obedience be neceſſarie, then is there no Libertie; for Libertie and Obedience are things repugnant one vnto the other.*

41 Others hold, that the obligation of *Eccleſiaſticall* and *Ciuill* Lawes are different and vnlike, affirming that the *Ciuill* Lawes do ſimply and abſolutely binde the Conſcience; and that the *Eccleſiaſticall* Lawes doe binde onely in caſe of Scandall.

Of the Neceſſitie of Lawes among Men.

42 Vnto whom we Anſwer: Firſt, As concerning Chriſtian Libertie: there be ſome men ſo wilde and rude by nature, that they hate all Lawes, as they doe a priſon or gaole, and neuer thinke themſelues FREE enough, except they breake all the chaines and bonds of Ciuill obedience and Brotherly ſocietie.

43 But if once they did, but in their conceites, imagine ſuch an eſtate of life, wherein there were no LAWES at all, then ſhould they be forced, though againſt their wil, to cō-

fesse that that life of Man cannot want the safeguard and defence of Lawes.

44 For in that lamentable and miserable estate, there appeareth nothing, but a confusion of all licentiousnes and wickednes, and a commixtion of all hainous crimes, committed with freedome, without any controulement; all places abounding with robberies, slaughters, rapines, thefts and deceits.

45 Wherein no man bridleth or curbeth his own lusts, but dareth commit any villanie that commeth into his minde: so as no man, good or bad, can be secure and safe from open wrong, oppression and violence of others.

46 And to conclude, in this estate, there is not any appearance of the life of Men, but of Beasts, or rather of monstrous *Cyclopes*; who being asked in the Poët *Euripides*, what kinde of life they did leade: they answered, *Wee are* Νόμαδες, *brutish rogues and vagabonds, wandring from place to place amongst beasts,* καὶ ἀκούει οὐδεὶς οὐδενὸς οὐδὲν, *and not one of vs doe heare or regard another.*

47 Now by this it may bee sufficiently acknowledged, how much wee are to attribute to LAVVES and ORDER, which whosoeuer goeth about to abrogate, or to remoue from Humane societie, it were verily to remoue, or to take away the Sunne out of the world.

The Obedience of lawes taketh not away Christian Libertie.

48 And yet by this we doe not abolish the Doctrine of *Christian Libertie*, which concerneth matters of farre greater importance, than ciuill and externall Libertie.

49 But wicked Epicures and godlesse men, doe aboue measure stretch and straine this doctrine, transferring it to that Libertie of the flesh, which is not allowed by God: because vnder the pretence of Libertie, they seeke immunitie from all Ciuill charges and burthens, from all Lawes, and from Magistrates; whom our Lord IESVS CHRIST himselfe did not onely by word, but also by his owne example teach, that he doth not abolish the lawfull Magistrate, or any godly and profitable Lawes and Constitutions:

tions: but rather that he perpetually ratifieth them all, giuing moreouer this perpetuall Rule or precept, *Giue vnto Cæsar the things which are Cæsars, and vnto God the things which are Gods.*

50 And for the more cleere manifestation, and euident demonstration of this point, wee will a little more exactly, (though briefly) expresse the summe of the Doctrine of *Christian Libertie.* Of Christian Libertie.

51 The LIBERTIE of the Sonnes of God, is that benefit, whereby they by Faith are made the SONNES OF GOD, and by the Righteousnesse of IESVS CHRIST, are deliuered from spirituall bondage and thraldome, *Galat.*5.1.

52 And this is called CHRISTIAN LIBERTIE, aswell because it was obtained by IESVS CHRIST, as also because by him it is imparted, and left by perpetuall legacie, to all Christians and faithfull men of all ages to the worlds end.

53 And this is, either *Common* to all the Beleeuers and faithfull men in the old and new Testament, or *Proper* and peculiar to them of the new Testament only. Libertie twofold.

54 I. The *Common Libertie* of all the faithfull in the old and new Testament, is three-fold: First, from the *Rigour and seueritie of the Morall Law.* Secondly, from the *Bondage of sinne.* Thirdly, from the *Yoke of Humane Traditions.* I. *Common*, which is threefold.

55 The Libertie from the *Morall Law*, is two-fold: First, from the *Strict exaction of perfect obedience.* Secondly, from the *Eternall curse and punishment, for violating the Law.* 1. From the rigiour of the Law.

56 Whereupon it followeth, that we also haue obtained Libertie from the power and tyrannie of the Diuell, from condemnation, and death eternall. *Ioh.*8.26.

57 And herewith we are comforted and encouraged in the Combate of conscience, before the iudgement seate of God.

58 The Libertie from the *Bondage of sinne*, is that whereby we are deliuered from the rule and dominion of Sinne, or from sinne raigning in vs, that it might no more beare rule ouer vs; but being iustified and endued with the Holie Ghost, wee may willingly and of our owne accord, without 2. From the Bondage of Sinne.

constraint or bond, serue and liue to GOD in all righteousnes (*Ioh.*8.34. 2.*Cor.*3.17.) *Where the Spirit of the Lord is, there is libertie.* Rom.6.6.&c. 2.Pet.2.19.Galat.5.13.

3. From the Yoke of Traditions.

59 The Libertie from the *Yoke of humane Traditions*, is that whereby all the faithfull are freed from obseruation of mens Inuentions, Ceremonies and Superstitions, which are obtruded and thrust vpon the Church vnder colour of pietie and religion, or else imperiously and by absolute power and tyrannie commanded.

60 Such were the Pharisaicall Traditions, which the faithfull did not regard. (*Matth.*24.4. *Matth.*15.2.*&* 9.14 15.) Of this Libertie speaketh S.*Paul*, 1.*Cor.*7.23.

II. *Proper.* which is two-fold.

61 II. The Proper Libertie of the Faithfull in the new Testament, which is specially termed CHRISTIAN LIBERTIE, is two-fold: First, *Freedome from all the Iudiciall Lawes and Ceremonies of Moses.* Secondly, *Freedome in Things Indifferent.*

1. From the Ceremonials of Moses.

62 *Libertie from the Iudiciall and Ceremoniall lawes*, is that whereby Christians are released from obseruing of those lawes, namely, in as much and as farre, as they concerne only the Policie of *Moses*, and the instruction of the ancient people of the Iewes, *Act.*15. 1.*Cor.*9.1.19. 2.*Cor.*3.17. *Heb.*9.10.

63 For those things which are of the law of Nature, are not abrogated by Christian Libertie, but al Nations are still bound to obey them.

2. Libertie in Things Indifferent.

64 *Libertie in Things Indifferent*, is that by which Christians are free in the vse, or abstinence of middle and indifferent things (1.*Cor.*9.1.) which may be, either obserued, or omitted, by force and vertue of Christian Libertie.

65 They may be obserued verily, and kept for quietnes and concords sake, also for auoyding of Scandall (*Rom.*14. 15.16. 1.*Cor.*8.19. *&* 11.29. 2.*Cor.*11.12.) But yet so, as that the false opinion of Merite, Worship, Perfection, and Necessitie, be remoued and taken away.

66 Also they may be neglected and omitted without Sinne, out of the case of Scandall, and without the appearance

rance of the deniall of the truth, and without the omiſſion of neceſſary Confeſſion.

67 They that, neglecting theſe things in the Reformed Churches, do violate ſuch Indifferent Ceremonies, do grieuouſly ſinne, albeit they crie out a thouſand times *Chriſtian Libertie, Chriſtian Libertie, &c.* and make that a pretenſe, either of their boldnes, or of their obſtinacie.

68 Hence appeareth manifeſtly, that neither Corporeal and outward Seruitude and Subiection; as is that of Inferiors towards their Superiors; nor yet that Seruitude and ſubiection, which is of the Spirit towards GOD (*whereof the Apoſtle ſpeaketh*, 1.*Cor*.9.27.) doe any way repugne Chriſtian Libertie: ſeeing nothing hindereth, but that a man may be free in mind, who is a Seruant touching the Body. The Seruitude of the bodie repugneth not Chriſtian Libertie.

69 Therefore S. *Paul* ſaith (1.*Cor*.7.21.22.) *Art thou called being a Seruant? Care not for it*; as if this calling were vnworthie of Chriſt: *But if yet thou mayeſt be free, vſe it rather. For he that is called in the Lord, being a Seruant, is the Lords free man: likewiſe alſo, he that is called being free, is Chriſts Seruant.*

70 The Kingdome of Chriſt, is a farre other thing, then Politicall and Ciuill Libertie, namely, the reſtitution of eternall life, and euerlaſting righteouſnes: and is gathered in this life, of diuers and ſundrie Nations, who vſe ſeuerall Policies, Lawes and Gouernment. For it is moſt certaine, that the GOSPELL HATH NOT ORDAINED ANY EXTERNALL OR CORPOREALL POLICIE: but permitteth vs freely to vſe the Policies of ALL Nations, as we do freely vſe the aër, meat, apparrel, and arts amongſt all Nations. The Kingdom of Chriſt what it is. Note well.

71 Yea he will haue vs (concerning the Body) to be ſubiect to the Lawes proper vnto the Body, of meate and drinke, of apparrell, of Politique order: becauſe meate, drinke, apparrell, wedlocke, the education of children, Politique ſocietie, and defence, are NECESSARIE for the Body: and it is written, *We owe honor vnto the Body*.

72 But yet the Conſciences of the faithfull are exempted

God only hath to doe with mens Consciences.

ted from the power of Man, because our Consciences haue to do, not with men, but with GOD only: neither are our Consciences bound by any Lawes, but only Diuine.

73 For, as the Prophet saith, IEHOVAH *is our Law-giuer (Esay* 33.22.) and the Apostle also, *There is one Law-giuer, which can both saue and destroy, Iac.*4.12.

74 They therfore that impose Lawes vpon mens Consciences, do challenge vnto themselues power to saue, and to destroy, and do rob GOD of his owne right.

75 And indeed, what difference should there be, betwixt Humane and Diuine Lawes; if those should as well bind the Consciences, as these do? So should any edict or commandment of man, be equall vnto the Diuine Precepts.

A two-fold regiment to be considered in Man.

76 But lest any man stumble against this stone: First, we must diligently obserue the difference betwixt the *Spirituall* or internall, and the *Politique* or externall regiment of man: for by the former, the Conscience is informed in the exercises of pietie, and of the Worship of God; and by the latter, it is instituted in the outward duties of humanity and ciuilitie.

How man is subiect vnto human Lawes.

77 Now then, according vnto the externall and Politique regiment, euery Christian is necessarily subiect to all Humane Lawes (I meane such as are lawfull and iust) whether they bee made by the Ciuill Magistrate, or by the Church. According vnto the internall and Spirituall regiment, the Consciences of the faithfull are free before God.

78 The mixture and confusion of this difference, ought carefully to be auoided; least that from Spirituall freedome, Politique Libertie be preposterously inferred.

79 Againe, That Law is said to binde the Conscience, which doth simply and absolutely binde a man, without any consideration, regard, or respect, either of Men, or of any Circumstance.

80 So we ought simply to obey the Diuine Commandements of almightie God, without any regard or difference of men, or of time, or of place, or of any other circumstance.

81 But

How farre we ought to obey Humane Lawes.

81 But we ought to obey Humane Lawes, becauſe they are neceſſarie for conſeruation of peace and tranquillitie; NOT SIMPLY, but ſo as the Circumſtances require.

82 As, he that is an Engliſh man, and liueth in England, is bound to yeeld obedience vnto the Lawes and policie of England: but if the ſame man goe ouer into France, then he is not neceſſarily bound to obey the Engliſh Lawes.

83 Which is a manifeſt and inuincible Argument, that the Conſcience was not ſimply and abſolutely bound by thoſe Lawes; for then they were to be obſerued, as well in France or any other place, as in England.

Of the place of Paul, *For conſcience ſake &c.*

84 Furthermore, Albeit S. *Paul* willeth, that the Magiſtrate ſhould be obeyed, *for Conſcience ſake*, (that is, leſt by our rebellion and contumacie againſt the Magiſtrate, wee offend GOD; that ſo we might retaine a good Conſcience before him, who hath ſet the Magiſtrate ouer vs) yet hee doth not tie our Conſciences with politique Lawes, but only willeth that the Magiſtrate be obeied ſo farre, as he commandeth honeſt and lawful things, agreeing with the Word of God: becauſe wee haue receiued this commandement from God, which ought in no wiſe to bee gainſaid, or reſiſted, *Rom.* 13.5.

85 The Apoſtle doth not enſnare and entangle our conſciences with euery particular edict or precept of the Magiſtrate, but ſpeaketh onely of the AVTHORITIE it ſelfe, which is holy, and may not be contemned, with a ſafe Conſcience.

86 For it is the commandement of GOD, that we ſubmit our ſelues vnto the Magiſtrate, and this Precept of God toucheth the Conſcience.

NW.

87 Therefore wee ought to obey the Magiſtrate, in reſpect of the Generall kinde, *for Conſcience ſake:* becauſe we are by the generall precept commanded, to yeeld obedience and ſubiection vnto the Magiſtrate: yet the particular Lawes of the Magiſtrate haue no dominion ouer the Conſcience.

88 To conclude, when we obſerue the particular Lawes of the Magiſtrate, wee doe not reſpect the Precepts themſelues, as if by performing of them, our Conſciences were ſatisfied: but we reſpect the End, that is the Will of GOD, which commaundeth obedience vnto honeſt and iuſt Lawes.

89 Yea we willingly, readily, and with a free Conſcience, obey all Lawes neceſſarie for preſeruation of peace, and Ciuill ſocietie; or ſuch alſo, as concerne Order and decencie: yea and that, albeit wee doe not ſee and perceiue that order.

90 The Summe is. Albeit GOD onely doth properly binde the Conſcience, yet in as much as either the Magiſtrate, who is the Miniſter of God, doth iudge it behouefull for the Common-wealth, that ſome thing, although in it ſelfe lawfull, be not done; or the Church, hauing a ſpeciall regard vnto Order, Decencie, or Edification, doth lawfully and orderly make ſome Lawes concerning Things indifferent; ſuch Lawes (wee abſolutely hold and affirme) the Godly OVGHT to obey: And they doe altogether binde the externall worke; yea and the Conſcience alſo ſo farre, that no man, wittingly and willingly, with a rebellious or contumacious minde, may without Sinne, either doe ſuch things, as are ſo prohibited; or omit ſuch things, as are ſo commanded.

II. Queſtion. *VVhether Eccleſiaſticall & Ciuil Lawes bind alike?* That Ciuill and Eccleſiaſticall Lawes haue the ſame authority and bond. Proued, 1. From the Efficiét Cauſe. 2. From the right of authoritie.

91 It remaineth that we ſpeake of the other Queſtion; to wit, *Whether Eccleſiaſticall and Ciuill Lawes do bind alike?* or, *Whether they binde with different obligation?*

92 ANSVVERE. The obligation of both theſe Lawes, is altogether like: for the one bindeth as much as the other, which may be prooued by many Reaſons.

93 *Firſt*, from the Efficient Cauſes: for GOD is the author of both Powers, Eccleſiaſticall and Ciuill, *Luc.* 22. 25. 26. 2. *Cor.* 10.

94 *Secondly*, from the right of Authoritie. The Ciuill Magiſtrate, by Diuine authoritie, hath right out of the ſecond Table

Table of the Morall Law, to determine those things, which appertaine to the defence of corporall life, and vnto ciuill Societie.

95 So also, the Ecclesiasticall Power, by Diuine ordinance, hath right, out of the first Table of the Decalogue, to determine the particular Circumstances appertaining to Religion and the Worship of God.

96 *Thirdly*, By the violation and breaking of Ciuill lawes, the second Table of the Decalogue is broken; because either something is detracted from the Commonwealth, and politique societie hurt; or else some occasion of hurting it, is yeelded. 3. From the transgression of both Lawes.

97 So also, by the transgression of Ecclesiasticall Lawes with scandall, contempt, contumacie, or careleſſe negligence, the first Table of the Decalogue is violated, vnto which they are subordinate and seruiceable.

98 *Fourthly*, Euen as it is said of the Ciuill Magistrate, *Let euery soule be subiect vnto the higher powers* (Rom. 13.1.) *Whosoeuer resisteth power, resisteth the ordinance of God* (Rom. 13.2.) *Put them in remembrance, that they be subiect to principalities and powers, and that they be obedient, &c.* (Tit. 3.1.) See also, *Ephes.* 6.1. *Coloss.* 3.22.23. 4. From Diuine authoritie.

99 So also it is said of the Ecclesiasticall, *Obey them that haue the ouersight of you, and submit your selues: for they watch for your Soules, as they that must giue account,* (*Hebr.* 13.17.) *He that heareth you, heareth me; and he that dispiseth you, dispiseth me,* (*Luk.* 10.16.) *If he will not heare the Church, let him be vnto thee, as an Ethnique and Publicane,* (*Matth.* 18.17.) *Yee know what Commandements we gaue you by the Lord Iesus. He therfore that dispiseth these things, dispiseth not man, but* GOD, *who hath giuen vs his Holy Spirit.* 1. *Thess.* 4.2.8.

100 Wherfore seeing the right of both powers be like, the Lawes also bind alike.

101 *Fifthly*, from the Matter about which they are imployed. The Matter of the Ciuill power, is the societie of men, and the conseruation thereof, to liue in this life vnder one and the same Magistrate. 5. From the Matter.

102 So alſo the Matter of the Eccleſiaſticall power, is the Church, that is, a company of Chriſtian men, as they are called by God, and conſecrated to lead a ſpirituall life in the true obedience of God. Therfore there is the ſame reaſon of both.

6. From the End.

103 *Laſtly*, from the proper End of both. The End of the Magiſtrate, is that he may maintaine and preſerue Humane ſocietie in peace and quietnes, informe it with good Lawes, conſerue the bodies and goods af his Citizens and Subiects, and protect their liues; namely, as they are inhabiters of this world, and liue in earth, *Rom.* 13.3.4 5.

104 So alſo, the direct and proper End of the Prelats and Paſtors Eccleſiaſticall, is that they may edifie, gouerne, informe, and teach by the Word of God, the Conſciences of the Citizens of the Church; to wit, as they are heires of the kingdome of heauen, and are, at one time or other, to be gathered thither, *Epheſ.* 1.18. *Philip* 3.20. *Coleſſ.* 3.2.3.

105 Whereupon the Eccleſiaſtical power, is termed; *Ius Poli*, the Law of Heauen: and the Ciuill, *Ius Soli*, the Law of Earth.

106 Euery particular man, for defence of Common peace, ought to conferre (as it were his ſhotte) his obedience, tribute, and helpe; he that doth not ſo, defraudeth the reſt; for he enioyeth the labours and duties of other men, and conferreth nothing himſelfe. Euen as he, that, in a common banquet, payeth not his owne ſhot, defraudeth the reſt of the gueſts.

107 So in like manner, they that conferre not their obedience (as it were their ſhotte) vnto the Eccleſiaſticall Lawes, they hurt the faith, manners and conſciences of other men, they rayſe Scandals, and raſhly and ſchiſmatically diſturbe the peace and quietnes of the Church.

108 Seeing therefore, that Loue is hazarded and endangered by the tranſgreſſion of the Lawes of both Powers, and that Scandals ariſe there-from; it followeth, that the Authoritie and Obligation of both theſe Lawes, are altogether like.

CHAP.

CHAP. IX.

Of SCANDALL. *And who, in the Church of England, are the Authors of Scandall. Whether the Reuerend Biſhops, and the Ciuill Magiſtrates, who require Obedience in the receiued and approued Ceremonies; or certaine Miniſters, who rather forſake their Miniſterie and places, then they will conforme themſelues?*

SCANDALL, is whatſoeuer is either a cauſe, or an occaſion of offence vnto any man. Or, it is a ſaying, or fact, or example, or counſell of ours, whereby our Brother or Neighbour is grieued, or troubled, or offended, ſo as he is thereby, either hindered in his right courſe vnto the way of life, or turned aſide there from; or lead into ſome errour or ſinne, or confirmed in his euill way, *Rom.* 14. 15. 1. *Cor.* 8. 9. Scandall what it is.

2 Scandall is two-fold, *Internall*, and *Externall*. Scandall two-fold.

3 *Internall, or inward Scandall*, is when the old Man giueth offence vnto the new Man (*Matth.* 5. 29.) *If thy right eye offend thee, &c.* 1. *Internall.*

4 *Externall, or outward Scandall*, is that which commeth from without, and giueth any man either cauſe, or occaſion of ruine. 2. *Externall.*

5 Externall Scandall is two-fold, *Actiue or Giuen*; and *Paſſiue or Receiued*. Externall Scandall two-fold.

6 In both theſe, two things are to be obſerued; Firſt, the *Foundation or Matter*, that is, the fact it ſelfe. Secondly, the *Terme or Forme*, that is, the occaſion of imitation and offence: whereupon it hath the name, *Scandall*.

NW.

7 ACTIVE *or Giuen Scandall*, is that, the fault whereof proceedeth from the Author of that thing or action wher- Of Actiue Scandall.

I

of the Offence commeth. Or, it is when any man ministereth an effectuall cause of falling vnto another.

8 And this, if you respect the Matter thereof, ariseth either from a fact, which in it selfe is *Euill*, that is, expressely forbidden by the Law of God; or from a fact which in it selfe is *Indifferent*, but either done, or omitted importunely, against the rule of Charitie. In that, there is committed a two-fold sinne; in this, one only.

9 Of the Former, Christ speaketh vnto *Peter* (*Matth.* 16.23.) *Go behind me Satan, thou art a Scandall*, or an offence *vnto me*. For albeit indeed, Christ was not scandalized, yet it was not long of *Peter*, but that Christ being terrified with the cogitation of the Crosse, did breake the course of his vocation: and the saying of *Peter* did verily grieue him; and, vnto the weake, might haue been an occasion of ruine.

NW. 10 Vnto this kind of Scandall are subiect, all Heresies, all hainous Crimes, all actions or omissions repugnant vnto the Law of God; briefely, whatsoeuer is contrary vnto the Loue of God, or of our Neighbour.

11 This Scandall ought all the godly, and such as haue any care of their saluation, to beware of, no otherwise, then they would beware of Hell it selfe; seeing our Sauiour himselfe hath said, that *it were better for a man*, then to be the Author of this Scandall, *that a Mil-stone were hanged about his necke, and that he were drowned in the depth of the Sea*, *Matth.* 18.6.

12 Of the Latter kind, the Apostle speaketh (1. *Cor.* 8. 13.) For S. *Paul* would not, that any man should, either vse Things indifferent, or abstaine from the vse of them, with the offence of his Neighbour.

Three sorts of Men to bee considered in the vse of Things indifferent.

13 But heere we must consider three sorts of Men. Some haue *learned Christian Libertie*, who therefore are accounted Firme and Strong. Vnto these an Indifferent fact cannot be a Scandall, but rather ioy and consolation.

14 Some are *Obstinate and indocible*. Concerning these the Rule of Christ is to be obserued: *Let them go, they are blind, and the leaders of the blind.*

1

2

15 Some

15 Some are *Weake*, and as it were Yonglings in the Schoole of Christ. Of these there must speciall regard and care be had in the Vse of Things indifferent. 3

16 For whosoeuer vseth Things indifferent with the Scandall of such, that is, of them that are Weake, he violateth the Law of Charity, and denieth the Faith of Christ.

And hitherto of Actiue or Giuen Scandall: it followeth that we speake of that which is Passiue and Receaued.

II. Of Passiue Scandall.

17 PASSIVE *or Receaued Scandall*, is that which Men take vnto themselues, either from the good deeds, sayings or counsels of others; or from true Doctrine and the externall forme of the Church; or generally from any other thing whatsoeuer.

18 More specially, It is some fact of ours, or saying, or counsell, that in it selfe is godly, iust, and honest, or at least some Indifferent thing, not wickedly nor importunely done; for the which notwithstanding, some man, either of peruerse morositie, or of enuy and euill will, or of some other sinister malignitie or error of mind, iudgeth euill of vs, and so draweth it into occasion of Offence.

Passiue Scandall two-fold.

19 And this Passiue or Receaued Scandall is two-fold, *Humane*, or *Diabolicall*.

1. *Humane*, which is either

20 *Passiue Humane Scandall*, is either of *Wicked Men*, or of *Godly Weake Men*.

Of Wicked Men.

21 The *Passiue or Receaued Scandall of Wicked men*, either of Worldlings and Wise men out of the Church, or of Hypocrites in the externall Assemblies of the Church, is when the Wicked are offended,

22 I. Either with the base estate, humilitie, and crosse of Christ in his assumpt Nature or Man-hood, 1. *Cor.* 1. 23.

23 II. Or with the vnwisely conceiued and supposed absurditie of the Gospel, the suspicion of noueltie, the simplicitie of the Doctrine of truth, the preaching of Grace, the article of Predestination, and with the mortification of the old-Man, *Matth.* 15. 12.

24 III. Or with the externall forme of the Church.

25 IV. Or with the Life and actions of the Godly, whereby

whereby they peaceiue themſelues to be reproued in the free vſe of Things indifferent.

26 V. Or with the Croſſe and perſecutions, which euer accompany the profeſſion of the Goſpell.

Or of the Godly-Weak.

27 The *Paſſiue or Receiued Scandall of the Godly*, is that which is taken by the Weak ones which are in the Church, and they not of the worſer ſort: but is greedily caught by thoſe that are malignant, that they may make the doctrine of the Goſpell vncertaine and doubtfull vnto the ruder and ſimpler people. And that,

28 I. Either from the oppreſſion of the Church, and puniſhment of ſuch as be Innocent.

29 II. Or from the Hereſies and Contention which diſturbe the Church.

30 III. Or from the multitude, power and authoritie of the Aduerſaries of the celeſtiall Doctrine.

31 IV. Or from the flouriſhing fortunes and proſperous ſucceſſe of the Wicked, *Pſal.*73.2.

32 But the Godly ouercome this Scandall againe, the Holy Ghoſt confirming them, partly by the Examples of the Church of Chriſt in all ages, and partly by feruent Prayers, &c.

2. Diabolicall.

33 *Paſſiue Diabolicall Scandal*, is that when Men wickedly take hold of the falles and vices of the Saints, for licenſe of Sinning; that ſo without all ſhame, they may plunge themſelues in all licentious wickednes, *Geneſ.*9.22. *Geneſ.* 19.30.31. 2.*Sam.*11.2.3.15. *Matth.*26.72.74. *Luk.*19.8.

34 This kind of Scandall is termed *Diabolicall*, from the qualitie, not from the ſubiect, becauſe it is maliciouſly vſed to the ſhame and reproach of the holy Fathers, and to the diſhonor and contempt of almightie GOD. Wherfore this is moſt of all to be auoyded and abhorred.

Now let vs applie theſe things vnto our purpoſe.

Of the Reformation of the Church of England.

35 As, amongſt all the Churches of Europe, none inſtituted the Reſtauration of Religion and Diuine Worſhip, more opportunely, nor embraced the ſame in a more conuenient order and forme, then did the CHVRCH OF ENGLAND:

ENGLAND: wherein nothing was done tumultuously, nothing by force of armes, nothing by deceipt and fraude: but al things were reuoked & restored according vnto the prescript Rule of Gods word, and the vndoubted Example of the purer Primitiue Church, with the greatest applause of all States and degrees, with the vniforme consent both of Prince and People, of Nobles and Commons, euen in the open and publique Assemblie of Parliament.

36 So the OVTVVARD FACE, OR FORME OF THE CHVRCH, doth not any where else appeare, with more lustre and magnificence, in other Prouinces or Kingdomes, wherein all things hanging on the pleasure of the Presbyterie and plebeiall or common sort of people, do not yeeld vnto the beholders, that specious grace of Ecclesiasticall Policie, nor that delightfull shewe of orderly forme of things, which we see in ENGLAND.

37 And this most orthodoxe and pure Religion, wee haue now (by GODS grace) most constantly professed, for the space of almost threescore yeeres, excepting the lamentable fiue yeeres of Queene *Mary*, as manifestly appeareth out of the Liturgie, according vnto the prescript whereof, we celebrate Diuine Seruice.

38 But notwithstanding that any man, being not monstrous Cyclopicall, would willingly embrace and rest in this Consent both of GOD and the CHVRCH; yet (behold, alas!) some Men, interpreting all things into the worse sense, not knowing any thing aright, weighing no reasons, and considering not the times, doe insolently set vpon, not the Doctrine (against which the Diuell himselfe dares not mutter any thing) but the Discipline and Liturgie of the Church of England; and most boldly pronounce & iudge of other mens Counsels and actions. What is done, they reprehend and carpe at: what ought to bee done, they prescribe and dictate. They loath what is well deliuered, and being full of arrogancie hunt after new opinions.

The rage of certaine Ministers against the Liturgie of the Church of England.

39 Neither do they these things, as good men are wont to doe, modestly, and timously, and in due place: but accu-

 satorily

ſatorily, and inſolently, and in the pulpit, and before the Common-people, vnto whom nothing is more pleaſing, than railing and backbiting.

40 Yea and in the Streetes and tipling-houſes they moue diſpute about Eccleſiaſticall Diſcipline and Ceremonies, and that very ſuperciliouſly and haughtily.

Infamous LIBELS.

41 From hence alſo certaine INFAMOVS LIBELS flie abroad of ſuch factious and giddie braines, as feare, leſt by the moderation and gentlenes of ſome, all Controuerſies be compoſed, and ſolide peace once againe eſtabliſhed amongſt vs.

42 This peruerſe improbitie, and importune licence with Tribuniticall clamours, hath giuen cauſe of horrible diſtractions.

43 For the moſt Reuerend Prelates of the Church, together with the wiſe Ciuill Magiſtrates, perceiuing that theſe are the Cenſures and clamours, not of Men ſeeking the truth, but for the moſt part of turbulent and ſeditious fellowes, ſuch as hate quietnes, or hunt after popular applauſe; or certainly of giddie and curious men, of which ſort there is not any man, but hee is maleuolent and enuious, as the Poët noteth; will not permit any vntimely alteration in the Liturgie or Diſcipline of our Church, in which alwaies euen in the moſt peaceable times there is ſome diſcommoditie: ſpecially ſeeing this Age, I know not by what deſtinie, ſeemeth to be ſubiect to often changes; and ſeeing the inconſtancie, curioſitie and wantonneſſe of mens wits, is matueilous ſtrange in theſe our times.

Alterations dangerous.

44 Wherefore, both for procuring of the peace of the Church, and for preſeruation of Order and Decencie in the Aſſemblies and Congregations, they adde alſo a Commination, that whoſoeuer refuſe to vſe the Common and publike Liturgie according vnto the order eſtabliſhed, they depart from their places.

The tumults of the Retractarie Miniſters.

45 Hereupon certaine turbulent men, being angrie and contentious, either by nature, or by euill cuſtome, louers of cauilling and ſophiſtrie, do not reſt, but perpetually braule, and

and fooliſhly contend where there is no neede.

46 And that they might ſtirre vp hatred, and heape vp ſuſpitions and iealouſies, they cite ſundrie places out of our Liturgie, which calumniouſly and malitiouſly they interpreete, directly againſt the ſenſe and meaning of the Church. Then tumultuouſly they exact the ſuffrages and conſent of others; and here and there they picke out certaine ſentences, out of our Writers, that ſo they might ſeeme to haue, not only witneſſes, but alſo abbettors of their Schiſme and faction.

47 In the meane time tragically complaining of the moſt grieuous and intolerable Yoke (forſooth) of Ceremonies and Humane Traditions: (namely of the Surplice, in the celebration of Diuine Seruice and adminiſtration of the Sacraments; of the Conſignation of the Croſſe, in the Sacrament of Baptiſme; and of Kneeling, in the Lords Supper) of a meere fooliſh moroſitie and contumacious obſtinacie and ſtubbornnes, they reſiſt and contradict their Gouernours, nouriſh ſtrife and contention; and, either for the care of retaining the opinion of conſtancie, or by the endeuour of gratifying others, or for deſire of licentious Libertie, or for the loue of noueltie, or for the hatred of peace and order, or out of the nature of the Spirit of giddineſſe, or for ſome other cauſe, they forſake their Churches and charge, and ſo by their owne pertinacious refractarines they impoſe deepe SILENCE vpon themſelues.

What Ceremonies the Refractarie Miniſters diſlike.

The Refractarie Miniſters forſakers of their Churches.

48 Now then, ſeeing the matter ſtandeth thus, it is no difficult and hard thing, to iudge, who in the Church of England, are THE AVTHORS OF SCANDAL.

Who are the Authors of Scandall in the Church of England.

49 But this ſuperſtitious and obſtinate SILENCE, the impietie whereof is apparant and manifeſt, *Woe be vnto me, if I preach not the Goſpell, &c.* ought not to be preferred before the inuocation of the true GOD in the Aſſemblies of the Church, before the neceſſarie labours and works of our Vocation and calling, before the eternall ſaluation of many thouſand ſoules.

50 And albeit ſubtle and craftie men inuent fig-leaues

to palliate and couer their error, yet this Veritie is ſo manifeſt, that it can be ouerthrowne by no Sophiſtrie, by no Sycophancie.

The Miniſters obſtinacie is a manifold Scandall.

51 For this OBSTINACIE AND PERVERSENES of the Miniſters is a manifold SCANDAL. It grieueth the Holy Spirit of God in the Weaker ſort, who ſee themſelues forſaken of their Paſtors, without greater, without any cauſe at all. Alſo, they are brought in doubt, fearing that the vſe of Libertie, is not approoued by them, whom they know to excell in learning, and thinke to bee truly religious.

52 Neither are the ſighes and deſires of good men, in many Churches, obſcure; whoſe pitifull moane and grieuous teares, the Miniſters ought to regard, and bee affected with, if they would be accounted PASTORS, and not TYRANTS.

53 For this cauſe Many, being hindred for want of skil, yea ouerwhelmed in the darkneſſe of ignorance, doe not call vpon, but rather flie from GOD.

54 And Many ruſh headlong into an Epicurean and Atheiſticall contempt of Religion, or are plunged ouer head and eares in the lamentable gulfe of Deſperation.

55 So that this moroſitie and contumacie of the Miniſters, hath drawne infinite multitudes of Soules from GOD, and driuen them headlong into the pit of eternall deſtruction.

56 O flintie hearts of Paſtors (forſooth) if they doe not conſider theſe ſo great miſchiefes! if they haue no commiſeration and pitie at the lamentable deſtruction of ſo many Soules! if they weigh not how grieuous a Sinne it is, to hinder the true inuocation of Gods holie name! if they think not that themſelues, being learned and diligent Teachers, are more profitable for the Churches, than vnlearned and negligent Miniſters!

57 Furthermore, the refractarie Miniſters confirme the enemies of the Goſpell in their errors, and in their furies againſt the true Church, who by this ſhamefull tergiuerſation

tion and looking backe of the Miniſters, are now become more obſtinate, and more inſolent, than they were before.

58 Neither can there be any ſpectacle more wiſhed for, and pleaſing vnto ANTICHRIST, than when he ſeeth the true Chriſtians, by mutuall diſſentions and domeſtique iarres, to be conſumed one of another; whom hee hath hitherto laboured in vaine to reduce vnder the yoke of his Tyrannie. Diſſention among the Reformed Churches, a pleaſant ſpectacle vnto Antichriſt.

59 Contrariwiſe, there cannot happen any thing, more lamentable and more miſerable vnto the CHVRCH OF CHRIST, than when ſhe beholdeth the fire of Diſſention to be kindled at home; and feeleth her owne bowels, to be pitifully torne and rent aſunder, by them who with one heart and hand ought to haue oppoſed themſelues againſt the Common Aduerſarie. But very lamentable vnto the Church of Chriſt.

60 But theſe Diuine Comminations and threatnings are ſeriouſly to be conſidered and regarded, *WOE vnto the man, by whom the Offence commeth, &c. I will require my flock at their hands, and will confound them*; which verily are not ſpoken in vaine.

61 Wherefore it were to bee wiſhed, that all theſe Challengers and Reſcuers of LIBERTIE, would haue ſome care and regard of their owne ſaluation; and that they would free themſelues from theſe ſo horrible Scandals. For this argument cannot poſſibly be refuted by any meanes.

62 And in that they labour to retort the Scandall vpon the BISHOPS and the Ciuill MAGISTRATE, affirming that they are the Cauſe thereof. We know well, that ſome clamorous Preachers mainely crie out, euen vntill they are hoarſe againe, that the Prelates prophane the Worſhip of GOD with horrible and intolerable impietie. That the Biſhops are not Authors of Scandall.

63 But, as it commonly happeneth in factions and parttakings, they do but indulge and giue the raines vnto their partiall affections; ſhewing the extremitie of their hatred & contumacie againſt the Magiſtrate; & vniuſtly traducing the moſt reuerend Prelats of our Church; who now theſe many yeeres, to their great commendation and honor,

with infinite trauell haue laboured to promote the Saluation of the people, to the ſingular profit and edification of the godly; and haue excellently wel deſerued of the Church of Chriſt.

64 Yet we deny not, but that euill and contentious men, might haply TAKE occaſion of Offence, out of the deeds and diſcipline of the Biſhops: but that they GAVE any, or could preuent al inconueniences, or are now bound to make all ſuch good; this is it that we conſtantly deny.

NW. 65 What? If in the feeding of Chriſts ſheepe, and in the Gouerning of them, EVERY CHVRCH careth for the flock committed to her owne cuſtodie and charge, and preſcribeth nothing vnto others, nor medleth with them; Is it not equitie & reaſon, that the CHVRCH OF ENGLAND ſhould enioy her owne Libertie? whereof alſo ſhe hath ſpeciall reaſon, and is ready to render an account thereof vnto Chriſt Ieſus, the aſſertor of our Libertie, and to his Catholique Church?

The Refractarie Miniſters are Schiſmatiques. 66 But let the true Authors of Scandal look into themſelues, and conſider what it is to rend the Church, and to ſow the ſeeds of SCHISME, but only to ayme and ſtrike at the throate of Charitie?

67 Which they verily do, who, with priuate preiudice, carpe at, and reprehend the publike iudgment of the whole Church, and brand with a blacke coale the Magiſtrates authoritie in Things indifferent.

68 And thus am I forced to breake off this, not Diſputation, (becauſe the thing is euident and plaine) but Complaint; which verily is much ſhorter, and feebler, then is required by the greatnes of the miſchiefes and euils, which by the ouerflowing petulancie and licence, which euerie man hath to ſpeake, and to write what he liſteth; haue riſen in the Church, do ſtill riſe, yea and will ariſe daily more and more, vntill the Sonne of GOD, our Lord IESVS CHRIST ſhall deliuer his Church, ſhewing himſelfe vnto all mankind, hauing rayſed the Dead.

CHAP.

CHAP. X.

Of the WORSHIP *of God. And that Things Indifferent, and Ceremonies ordained for Order and Decencie in the Church, are not the Worship of God.*

WORSHIP OF GOD, is all that seruitude, obseruancie, reuerence, and religion, whereby as well inwardly in the heart, as outwardly in the worke it selfe, wee honour GOD, and serue him. The Worship of God what it is.

2 This, if it be rightly performed according vnto the will of GOD, is termed *True Worship*; but if contrariwise, it is called *False and Idolatrous Worship*.

3 *True Worship of God*, is euery worke inward and outward commaunded by GOD, performed in faith, to this principall end, that GOD may be glorified. True worship what.

4 And to worship GOD truly, is so to worship him, as he hath commanded in his Word how he would be worshipped.

5 The *Efficient Cause*, I meane the *first and Principall Efficient* of true Worship, is the Holy Ghost, by whom we are moued and stirred vp to worship and honor God. The *Efficient* Cause of Worship.

6 For the Spirit is he, which giueth vs Faith it selfe from whence floweth Worship, and exciteth vs to do the works of pietie, both internall and externall. *He worketh in vs both the will and the deed, after the good pleasure of his will*, as the Apostle speaketh.

7 The *Secondarie and lesse Principall Efficient Cause* of Worship, are We our selues, who adore and honor God.

8 The *Materiall Cause*, is the Worke it selfe commanded The *Material* Cause of Worship.

ded by GOD, whereby we ſerue him, adoring him with the greateſt reuerence we poſſiblie may: for no Creature hath any right of inſtituting the Worſhip of God.

9 Hereupon is excluded all Will-worſhip, and the figment of good Intention, to wit, when men do euill, that good may come thereof, or when they themſelues doe inuent workes, which they obtrude vnto God for Worſhip, not workes euil in themſelues, but yet not commanded by God, 1. *Sam.* 15. 22. *Ezech.* 20. 19. *Matth.* 15. 9. *Eſay* 29. 13.

NW. 10 For it is not ſufficient, for Worſhip, that ſome worke be not euill, or not forbidden, but it ought to be Commanded by GOD, 1. *Sam.* 15. 22. *Ezech.* 20. 19. *Matth* 15 9. *Eſay* 29. 13.

The *Formall* Cauſe of Worſhip. 11 The *Formall Cauſe*, is Faith. For good workes and iuſt actions do not only flow from Faith, as from the Efficient Cauſe; euen as all humane actions proceed from the Soule: but alſo thoſe workes haue their being from Faith, as from a Forme, whereby they are godly, holy, and therefore acceptable vnto God.

The *Finall* Cauſe of Worſhip. 12 The *Finall Cauſe*, is the Glory of God; whereunto muſt be referred all the whole Worſhip of God.

Worſhip of God two-fold 13 Worſhip of God is two-fold, *Immediate*, or *Mediate*.

1. IMMEDIATE, which is 14 *Immediate Worſhip*, is when our Workes are performed and attributed immediately vnto God. Which is generally contained in the firſt Table of the Decalogue.

15 And this is, either *Internall*, or *Externall*.

I. Internall. 16 *Internall-Immediate* Worſhip, conſiſteth of many parts, which howbeit they are indeed inſeparable one from another, yet are they really diſtinguiſhed among themſelues, and haue a certaine order.

NW. 17 And firſt of all, this Worſhip is diſtinguiſhed into two principall kindes of Actions. For *Some* anſwere GOD ſpeaking vnto vs, manifeſting himſelfe, promiſing and offering the grace of the Couenant and other good things vnto vs, by beleeuing in him, knowing him, humbling our ſelues, adoring, and receiuing his graces. And *Some* ſubſcribe

ſcribe vnto God, couenanting with vs and commanding, by promiſing in like manner and yeelding obedience vnto him.

18 Vnto the former Kind, do appertaine, I. *Faith*, which is adhibited vnto GOD ſpeaking vnto vs.

19 II. *Knowledge of God*, ſuch as hee manifeſteth in his Word by the Holy Spirit.

20 III. *Adoration* and *Feare*, whereby a faithfull man ſubmitteth himſelfe vnto GOD being knowne, and reuerently adoreth and feareth him.

21 IV. *Confidence*, whereby he receiueth and reſteth in the promiſed and offered Grace, and wholly dependeth vpon GOD.

22 V. *Hope* and *Patience*, whereby a faithfull man exſpecteth the performance of the promiſes, yea euen in the middeſt of death.

23 Vnto the latter Kinde doe appertaine, I. *Loue*, whereby euery man doth conſecrate vnto GOD, his whole heart, bodie and Soule.

24 II. *Innocation*, whereby euery one, opening his wants and neceſſities vnto GOD, offereth, yeeldeth, and as it were deliuereth himſelf vnto him, to be cured, eaſed, holpen and ſaued.

25 III. *Thanks-giuing*, whereby he offereth vnto GOD, the ſacrifice of praiſe, for all his benefits.

26 IV. *Repentance*, whereby he killeth his owne heart, yea himſelfe wholly body and Soule, with the ſword of the Spirit, and offereth vnto GOD a liuing, holy, reaſonable and pleaſing ſacrifice.

27 V. *Obedience*, whereby hee willingly offereth and exhibiteth vnto GOD, his minde readie and carefull to fulfill all his commandements.

And ſo much for the Internall-immediate Worſhip. Now followeth the Externall.

II. Externall, and this is

28 *Externall-Immediate* Worſhip is two-fold, *Morall*, and *Ceremoniall*.

1. *Morall*, which is either

29 *Morall Externall-Immediate* Worſhip, is that which

 conſiſteth

consisteth in the externall obedience of Gods Morall Commandements, proceeding notwithstanding from the internall obedience.

NW. 30 Of this is disputed in euery Precept of the first Table, whereunto is to be referred, whatsoeuer is otherwhere spoken by *Moses*, the Prophets and Apostles in all the Scriptures; seeing all these things are the exposition of the Decalogue.

31 And it is of two sorts: for either it consisteth in *Words*, which wee call *Verball*; or in *Fact, deede* and *worke*, termed *Reall*.

Verball, 32 *Verball Morall* Worship, are an Oath in generall, Confession of the faith and name of GOD, Inuocation of GOD conceiued in words, Thanks-giuing, Praises of GOD, Witnesse of the truth, and whatsoeuer the tongue can performe both publiquely and priuately, whereby GOD may be glorified and honoured.

Or Reall. 33 *Reall Morall* Worship, is that which consisteth in deede, fact, or worke, such as are all other the externall workes of faith.

2. *Ceremoniall.* 34 *Ceremoniall Externall-Immediate* Worship, is that which consisteth in the externall obedience of GODS Ceremoniall Precepts.

35 And this is diuided into that I. Which was *before the Law*. II. Which was *vnder the Law*. III. Which now is vsed in the Church *since the Law*.

NW. 36 For the Church of GOD militant in earth, neuer wanted Ceremonies, neither can want them: seeing that without Ceremonies, the Faithfull can neither assemble and meete together, nor worship GOD publikely.

37 Wherefore euen from the beginning of the World, yea before *Moses* was borne, the Church euer had her Sacraments, Sacrifices, publique meetings, publique prayers, sacred rites and ceremonies, as is euident out of the holie Scriptures.

38 But this was common to euery particular state of the Church in Ceremoniall Worship, that the same among all nations

nations consisted, and doth consist at this day, partly in *Words*, partly in *Deede* and worke, as also we haue spoken before of the Externall Morall Worship.

39 Because the Sacraments could neuer be administred, nor Sacrifices euer offered, no nor any thing performed aright in the Worship of GOD, except Words were ioyned together with Deedes and workes.

Hitherto haue we spoken of the Immediate Worship of GOD. Now let vs come to the Mediate Worship.

40 *Mediate Worship of God*, is when Morall workes are performed vnto our Neighbour for GODS sake. 2. MEDIATE Worship of God.

41 This Mediate Worship, which consisteth in duties towards Men or our Neighbours, is contained in the second Table of the Decalogue.

42 And it is in like manner, either *Externall*, or *Internall*. Mediate Worship two-fold

43 *Externall-Mediate* Worship of GOD, consisteth I. *Partly* in the Duties of Superiours towards their Inferiours, and contrariwise: of which Duties, as also of Politique Order and such things as bee comprehended vnder the same, is handled in the Fift Precept. 1. *Externall.*

44 II. *Partly* in the duties of one Neighbour towards another, specified in the rest of the Commandements.

45 And they are, either the Conseruation of life and health, both of himselfe, and of others, required in the Sixt Commandement.

46 Or the Conseruation of chastitie and Wedlock, established in the Seuenth Commandement.

47 Or the conseruation of goods and possessions, contained in the Eight Commandement.

48 Or the Conseruation of Veritie and truth, exacted in the Ninth Commandement.

49 *Internall-Mediate* Worship of God, is the rectitude or vprightnes of all our affections towards our Neighbour, which is implied in all the precedent Commande- 2. *Internall.*

ments, and is specially required in the Tenth Commandement.

And thus farre of the Mediate Worship of GOD.

Ecclesiasticall Ceremonies and Indifferent actions, are not the Worship of God.

50 Out of these things which haue been spoken, may plainly appeare, that the Worship of GOD, is such a work, whose proper End is the Honour of GOD: and by the performance whereof he is specially honoured and serued, as by the omission of it, he is dishonoured and reproched.

51 Hence we gather, that Ceremonies, or Rites, vsed in the publique assemblies and congregations of the Church, and Indifferent works or actions, such as are neither commanded nor prohibited by God, are diligently to be distinguished and discerned from the Worship of GOD.

1. 52 I. Because that to inuent OTHER WORSHIP of God, is to faine another Will of GOD, and consequently, another GOD. And such as doe so, as *Aron* and *Ieroboam* sometimes did, are no lesse to be accused of Idolatrie, than if purposely they should worship some other God in the Church, besides IEHOVAH the onely true GOD.

2. 53 II. Because that, if diuers kinds of Worships be promiscuously vsed and confounded, the true GOD is confounded with Idols, which are honored with worship inuented by man. But GOD wil be discerned from Idols, by that proper forme of worship instituted by himselfe.

3. 54 III. Because that *Whatsoeuer is not of Faith, is Sinne*, (*Ro.* 14 23.) And he that doth any act to Worship GOD by, with an ignorant and doubtfull conscience, whether GOD will be so worshipped, or not, he doth it not of faith, seeing he knoweth not whether such an act is pleasing or displeasing vnto GOD; and thereby contemneth GOD, for that he dareth do any thing, albeit it please him not.

55 But the Church obserueth Humane rites and ceremonies for corporall vtilitie, that the people might know, at what time to assemble and meet together; that al things might be grauely performed in the Church for examples sake;

ſake; and that the common people might haue ſome excitation and inducements to pietie and reuerence.

56 For theſe cauſes alſo the auncient Fathers obſerued Traditions & Ceremonies, as *Epiphanius* plainly witneſſeth *(in his Diſputation againſt the Encratites)* who imagined (as the Papiſts do at this day) that Humane obſeruations were the Worſhip of GOD, and that Righteouſnes wherby God was pleaſed, and his wrath pacified.

57 This Opinion *Epiphanius* improueth and condemneth, affirming that there were other Ends of Traditions and Ceremonies in the Church: For ſo he ſaith, that *thoſe Traditions are to be allowed, which were made* διὰ τὴν ἄσκησιν, ἢ διὰ τὴν πολιτείαν, that is, *either to bridle the fleſh, or for the diſcipline and inſtruction of the rude people, or for politique Order.*

CHAP. XI.

A Solution of the OBIECTIONS *oppoſed by the Refractarie Miniſters.*

HItherto we haue *(Cataſcenaſtically)* fortified the Truth, and demonſtratiuely and plainely laid downe what wee hold concerning THINGS INDIFFERENT: where alſo, for the better vnderſtanding of the Nature thereof, we haue adioyned certaine Compound & mixt Queſtions, whēce may be drawne Generall Solutions of any Obiection. Now it followeth, that we choake Falſhood, and *(anaſcenaſtically)* diſpute againſt the Aduerſaries of this Doctrine, by Anſwering their particular Obiections.

OBIECTION I.

Obiect. 1.

2 First therefore, the Ministers do Obiect, *It is not lawfull for any mortall Man, to institute any new Worship of GOD.*

Ergo. *The Church cannot institute any Ecclesiasticall Rites and Ceremonies.*

ANSVVERE.

I. To the Antecedent.

Answ. Ecclesiasticall Ceremonies are not Worship.

3 I. I grant the Antecedent. For if it were lawfull for men to institute new Worship, then were the whole Worship of the Gentiles to be approued, as also the Worship ordained by *Ieroboam* and others, contrarie vnto the Law. For what difference is there? If it be lawfull for vs to institute new Worship, wherfore is it not as lawful for the Gentiles and Israelites to do the same?

4 II. If nothing can be affirmed concerning the will of God, without the Word of God; then is it certaine that God doth not approue any new Worship.

5 The Apostle saith, *Whatsoeuer is not of faith is sinne,* (*Rom.*14.23.) Wherefore seeing no new Worship hath any testimony out of the Word of God, the Conscience must needs doubt, whether it be acceptable vnto God, and so cannot be done of faith.

6 III. And verily the Worship of God, is a worke commanded by GOD, or instituted by the certaine and infallible testimonie of God, whereby God pronounceth that he is honored; to be done to this End, either immediate, or principall, that God may be obeyed and celebrated, as we haue abunbantly declared in the precedent Chapter. And all Will-Worship is precisely condemned by name, in the Holy Scriptures.

II. To the Consequence.

7 I. The reason of the Consequence is none at all. What?

What? Do not we plainly distinguish, betweene the *Worship of* GOD, and *Ecclesiasticall Rites and Ceremonies?*

8 Worship, is a worke whose proper End, is the honor of GOD: but the End of Rites and Ceremonies, is Decencie, Order, Edification of the Church, Discipline and necessarie Institution for publique life. NW.

9 II. The Error, is Ἔλεγχος παρὰ τὸ ἀπόμενον.

10 The Ministers insist. *Such things as the Church commaundeth by the instinct of the Spirit of God, are Diuine precepts, and the Worship of God.* Obiect. 2.

Good and profitable Constitutions, are such things as the Church ordaineth, being guided and gouerned by the Spirit of God; as the Prelats of the Church of England will haue it.

Ergo. *Such Constitutions of the Church are the Worship of God.*

11 ANSVVERE. To the Proposition. I. Such things, as the Church, by the instinct, in the name and authoritie of the Holy Ghost, commandeth, not retaining libertie of deliberating therin, or of changing them, or of omitting them out of the case of Scandall; are indeed the Worship of God. *Answ.* That Ceremonies are not Worship.

12 II. But such things as the Church counselleth, decreeth and commandeth in her owne name and authority; are not the Worship of God, albeit that in ordaining and commanding of such, shee be gouerned and directed by the Holy Ghost.

13 For the Spirit dictateth both vnto the Church, as wel what is profitable for auoiding of Scādal; as also that those things which are commanded for auoiding of Scandall, are neither the Worship of God, nor yet necessary to be obserued without the case of Scandall and contumacie: as appeareth by those sayings (1. *Cor.* 7.6.35.) *I speake this by permission,*

permission, not by commandement. This I speake for your owne commoditie, not to entangle you in a snare, but that you follow that which is honest, and that you may cleaue fast vnto the Lord without separation.

14 So S. *Paul* forbiddeth to eate *things sacrificed vnto Idols* with Scandall: but without the case of offence, he leaueth it free and indifferent for any man.

15 So also the Apostles in the Synode at *Hierusalem*, by the instinct of the Holy Ghost, commaund abstinence from *things strangled, and from blood:* and they leaue it free vnto the Church, to omit that precept without the case of Scandall and contempt.

16 III. The Error, is Ἀσυλλογιστία, for there are *foure Termes* in the Syllogisme. And, Ἔλεγχος παρὰ τὸ πρός τι ἁπλῶς λεγόμενον.

Obiect. 3.

17 Againe, they insist. *What things are done for the Glorie of God, by them God is Worshipped.*

But the Determinations of the Church are done for the Glorie of God, if we will beleeue the Prelats.

Ergo. *These things are the Worship of God.*

Answ. That Ceremonies are not Worship.

18 ANSVVERE. To the Proposition. What things are done for the Glorie of God, to wit, of themselues; that is, such things as are commanded by God, to this special End and purpose, that by those workes we might declare our obedience towards him; they are the worship of God.

19 And not such, as serue for the Glory of God accidentally, that is, such as doe sometimes serue for the performance of those things which are commanded by God, for accidentall causes and circumstances; which if they concurre not, yet GOD may be honored as well by such as omit them, as by those that performe them, so they be omitted, or performed of faith, which causeth the person to be reconciled vnto God, and maketh the doing or omission of all

all indifferent actions, to agree and stand with the Will of God.

20 The Error, is Ἔλεγχος παρὰ τὸ πρός τι ἁπλῶς λεγόμενον.

21 They insist. *Whatsoeuer is done of faith, and pleaseth God, is the Worship of God.* Obiect. 4.

Ceremonies and Ecclesiasticall rites (as some men say) *are done of faith, and do please God.*

Ergo. *They are the Worship of God.*

22 ANSVVERE. The Proposition is particular: For it is not a sufficient Definition of Worship, that some thing please God: seeing Indifferent actions also may be done of faith and please God, albeit farre otherwise, then Worship doth, properly so termed. *Answ.* That Ceremonies are not Worship.

23 For this so pleaseth God, so as the opposite or contrarie thereunto doth displease him, and therefore cannot be done of faith.

24 But Indifferent things so please God, as that the contrarie thereunto do not displease him; and therefore both may be done of faith, which maketh both the worke and the person accepted before God. N W.

25 The Error, is Ψευδογράφημα *in Theologia.* And, an imperfect and lame Definition of Worship.

26 They insist. *All actions, rites and Ceremonies, which are performed in the publique Worship of God, are Worship.* Obiect. 5.

But the Ecclesiasticall Constitutions, whereof there is such Contention in the Church of England, are actions, rites and Ceremonies, which are performed in the publique Worship of God.

Ergo, *Such Constitutions of the Church are Worship.*

27 ANSVNERE. To the Proposition. The Proposition is an assertion both atheologicall and alogicall. For all such *Answ.* That Ceremonies are not Worship.

Constitutions of our Church, are instituted, either for Order and Decencie sake, or for institution & discipline sake: weerefore they are not, nor ought to be termed, WORSHIP OF GOD; but are only exercises attending vpon, or seruing to the performance of Diuine Worship; as namely, the Sacraments, Prayer, faith, repentance &c. which verily are Worship.

28 The Error, is two-fold, 1. Ψευδογράφημα *in Theologia.* 2. Ἔλεγχος παρὰ τὸ ἐν ἀρχῇ λαμβανόμενον.

OBIECTION II.

Obiect. 6.

29 Secondly, they Obiect. *It is not lawfull for any Church, to institute Significant Ceremonies.*

Ergo. *Neither is it lawfull for the Church of England so to do.*

ANSVVERE.

To the Antecedent.

Answ. That the Church hath power to ordaine significant Ceremonies.

30 I. The Antecedent is an in idle figment, worthie rather to be exploded with laughter, than seriously to bee refuted by any Scholasticall congresse. For it is most certaine, that Ceremonies ought not to be idle, ridiculous or vnprofitable, but conformable vnto the Word of God, and fitted for the vse of the Church, to prouoke and stirre vp mens affections to deuotion, to pietie and the worship of God; and by their signification, to leade vs vnto Christ.

Apostolicall Ceremonies significant.

31 II. Let vs examine some of the Apostolicall Ceremonies, and see whether they were SIGNIFICANT and leading vnto PIETIE or not? (1. *Cor.* 11. 4. 5.) The Apostle instituteth, that *Women in the Church should pray couered, and Men bare-headed.* Wherefore? Namely, that euery one by that Ceremonie might be warned of his dutie, that the Man might know, that he is head of the Woman; and that the Woman might acknowledge her subiection vnto the Man.

32 Againe

32 Againe (1. *Cor.* 11.33.) He ordaineth, that *for celebrating of the Lords Supper, all should meete together, and that one should tarrie for another:* to wit, that this externall Ceremonie of meeting together might serue the Internall Worship, faith, charitie, and the vnion of mindes.

33 Furthermore (2. *Thess.* 2.13.14.15.) *We ought to giue thankes alway to God for you, Brethren beloued of the Lord, because that God hath from the beginning chosen you to saluation, through sanctification of the Spirit, and the faith of truth: Whervnto he called you by our Gospell, to obtaine the Glorie of our Lord Iesus Christ. Therefore, Brethren, stand fast, and keepe the instructions, which you haue been taught, either by Word, or by our Epistle.* In which words the Apostle teacheth, what manner of Constitutions and Traditions, hee commendeth vnto the Thessalonians, and which they receiued of him: namely, such as whereby they could haue been mooued more fully to obey GOD, and receiue greater profit in sanctification of the Spirit, in the faith of the Truth, and in acquisition of the glorie of our Lord IESVS CHRIST. Hence therfore we gather, that all Traditions and Ceremonies Ecclesiasticall ought to serue, for promoting sanctification of the Spirit, faith of the Trueth, and the acquisition of the Glorie of Christ.

34 Moreouer (1. *Cor.* 55.) The Apostle teacheth *how Excommunication ought to be exercised, against that Incestuous person:* that he, *being made ashamed according vnto the flesh, might be more forcibly prouoked to repentance, that his Spirit might be saued in the day of the Lord Iesus.* Therefore those Ceremonies and Traditions, whereby men are the more prouoked vnto repentance, are Apostolicall and good.

35 Also, The same Apostle (2. *Cor.* 7 8.9.10.) doth allow that sorrow, whereby men are excited and prouoked to repentance. *For albeit* (saith he) *I made you sorrie with a letter, I repent not &c. I reioyce that you sorrowed to repentance, &c.*

36 Lastly, *The holy Kisse* (*Rom.* 16.16. 1. *Cor.* 16.20. 2. *Cor.* 13.12.) which S. *Peter* calleth Φίλημα ἀγάπης, *the Kisse of loue,*

(1.*Pet*.5.14.) was a ſigne and teſtimonie, moſt vſuall in the Primitiue Church, of mutuall loue, of humanitie, of ciuilitie, of ſhamefaſtnes and candor.

The Meane to be obſerued in Ceremonies, is to be referred vnto three things: 1. *Paucitie* in number, 2. *Facilitie* in obſeruation, 3. *Dignitie* in ſignification, which alſo conſiſteth in perſpicuitie, (*Caluin. Inſtitut. lib.4. cap.10.* §.14.) Is not this fault worthie reprehenſion? namely, that they (*the Papiſts*) doe propoſe Ceremonies not vnderſtood, as if they were but an hiſtrionicall Scene, or Magicall incantation? For this is certaine, that all Ceremonies are corrupt and hurtfull, EXCEPT that by them men be directed to Chriſt. But ſuch Ceremonies, as are vſed in the Papacie, are ſeparated from Doctrine, that they might deraine men in ſignes deſtitute of all SIGNIFICATION, (*Caluin. Inſtitut. lib.4. cap.10.* § 15.) But leſt any man ſhould calumniate vs to be peeuiſh and ſcrupulous about externall things, who preciſely take away all libertie: Here I would haue it KNOWNE vnto the Godly Readers, that I DOE NOT CONTEND, about ſuch Ceremonies, as ſerue only for Decencie and Order, or alſo are the ſignes and incitations of that Reuerence, which we owe vnto God, (*Caluin. in Tractat. de Optimo Eccleſias reformandi genere. cap 6 De Cultu Dei & Bonis operibus*) It is neceſſary that Ceremonies be the exerciſes of piety, & leade vs with an euen hand vnto Chriſt, (*Zanch. in Compend. loc. 16. pag.638.*) Ceremonies are the exerciſes of pietie, which by their SIGNIFICATION doe leade vs vnto Chriſt, *Zanch Ibidem, pag.639.*

37 Hereunto would I adioyne the graue Iudgement of thoſe moſt bright Starres of the fifteenth Age ſince Chriſt, CALVINE and ZANCHIVS; but that I had hitherto purpoſely abſtained from citing any Humane Teſtimonies. And I am not ignorant, how little the Miniſters eſteeme Humane authoritie; and how vngratefull it is vnto them, to be preſſed with the iudgement, yea of the moſt learned Diuines.

38 The Error is two-fold: 1. A ſhamefull Begging of Queſtion. 2. ψευδογράφημα *in Theologia.*

OBIECTION III.

Obiect.7.

vid. Cowell's ans. to Ibid. of Innocent 186.

39 Thirdly they Obiect. *All the monuments and inſtruments of Idolatrie ought vtterly to be taken away and deſtroyed.*

Ergo, *The Churches wherein Maſſes haue been ſaid, the Surplice, and Conſignation of the Croſſe in Baptiſme, are vtterly to be aboliſhed.*

ANSVVERE.

ANSVVERE.

1. To the Antecedent.

40 I. The Antecedent is not vniuerſally true. For then, all inſtruments of Idolatrie and Superſtition, are vtterly to be aboliſhed, when they are rather hurtfull, then profitable vnto Pietie; and not ſimplie, nor of themſelues, nor at all places and times.

Anſw. Of aboliſhing of things abuſed to Idolatrie.

41 And this, 1. Becauſe it is not prohibited in the holy Scriptures vnto Chriſtians, to Worſhip God in all places and times, *Ioh.* 4. 21. *Malach.* 1. 11. 1. *Tim.* 2. 8.

2 Becauſe euery Creature of God is good, and the earth is the Lords and the fulnes thereof.

3 Becauſe whatſoeuer is in the world, we may vſe it for the glory of God and the profit of the Church.

4 Becauſe, as no meate is vnlawfull vnto a Chriſtian, ſo it be receiued with thanke-giuing: ſo alſo no Creature, no place is prohibited vnto a Chriſtian, ſo that all things be taken from thence, which repugne the Law of God.

5 Becauſe it is lawfull for a Chriſtian, to eate things ſacrificed vnto Idols, if there be no offence yeelded vnto the weake, nor any occaſion of Idolatrie, nor the Aduerſaries confirmed therein: ſeeing an Idoll is nothing in the world, and that meate doth not commend a man vnto God, (1. *Cor.* 8. & 9. & 10.) and in the new Teſtament, *Vnto the cleane, all things are cleane.*

6 Becauſe as it is lawful, to conuert a man, being an Idolater, aboliſhing only the vicious affections of the mind, and the Idolatrous Worſhip which he vſed: So alſo is it lawfull, to conuert the Inſtruments of Idolatrie, vnto the godly vſe of the Church; the abuſe only being taken away.

7 Becauſe Almightie GOD himſelfe commanded, that

all the gold and siluer, and brasse should be taken out of *Ierico*, and put into the treasure of the house of the Lord, *Iosh.* 6.24.

Two most certain Rules teaching what we ought to do in this case

The FIRST.

42 II. But that no man be deceiued herein; these two most certaine and infallibe Rules, are diligently to be obserued and remembred: whereof the first is, *If there be any thing in any place, vnprofitable and idle, or not very conuenient and necessary, which hath bin abused, specially to Idolatrie; that together with abuse ought to be taken away, albeit it be not imimpious of it selfe.*

43 So *Ezechias* tooke away the *Brasen Sarpent*, that all occasion of euill might be remoued.

44 So also the Apostle saith, that we must abstaine, not only *from all euill*, but also from *all apparance and shew of euill*, that is, from all occasion of euill.

45 And Christ himselfe saith, (*Matth.* 5.29.) *If thy right eye cause thee to offend, pluck it out, and cast it from thee*; that is, Thou oughtest to take away and cast from thee, all things, yea though they be most deare vnto thee, which are an offence and hinderance, that thou canest not follow Christ, and make progresse in pietie.

The SECOND.

46 The second Rule is, *If any thing seeme profitable and commodious for Edification, that may be still retained and vsed in the Church, the abuse being refuted by the Doctrine of the truth, and abolished.* As appeareth out of that place, *Let no man iudge you in meate, or drinke, or in the part of an holy day, &c.* Coloss. 2, 15.

47 III. The Error, is Ἔλεγχος παρὰ τὸ πρός τι ἁπλῶς λεγόμενον.

Obiect. 8.

48 The Ministers insist. *God plainly commandeth* (Deut. 7.25.26.) *The grauen Images of their Gods shall yee burne with fire, and couet not the siluer and gold, that is on them, nor take it vnto thee, lest thou bee snared therewith: for it is an abomination before Iehouah thy God. Bring not therefore abomination into thine house, lest thou be*

be accursed like it, but vtterly abhorre it, and count it most abhominable, for it is accursed.

Ergo. *Not only the abuse is to be taken away, but also the thing abused it selfe, is vtterly to abolished.*

49 ANSVVERE. God forbiddeth not, but that the gold and siluer of Idols, and such like things of value, may be conuerted INTO THE VSE OF THE HOVSE OF GOD; but only, that they be not conuerted INTO PRIVATE VSE, and that we do not HONOR them; as euidently appeareth out of the Text, *Take not* VNTO THEE, *lest* THOV *be ensnared therewith: Bring it not into* THINE HOVSE.

Answ. The Commandement of taking away the gold &c. of Idols, how it is to be vnderstood.

50 The Error, is Ἔλεγχος παρὰ τὸ σχῆμα τῆς λέξεως.

51 Againe, they insist. *But it is an expresse precept of God,* (Numb. 33. 52.) *Yee shall driue out all the Inhabitants of the Land* (of Canaan) *before you, and destroy all their pictures, and breake asunder all their Images of mettall, and plucke downe all their high places.*

Obiect. 9.

Ergo. *All the monuments and instruments of Idolatrie are to be vtterly abolished.*

52 ANSVV. I. Christians are not tied vnto the Politicall Lawes peculiarly giuen vnto the Israelites. Now that Commandement appertaineth vnto the Israelites only, and speaketh onely of the temporal land of Canaan, as is plainly manifest in the Text.

Answ. Of things abused to Idolatrie.

53 II. Before the comming of Messiah, GOD would that there should be but one Temple onely amongst his people, the mysterie whereof is not vnknowne: wherefore he commandeth by law, that there should not one of the Temples of the Gentiles bee permitted to stand, but ought to be battered and made euen with the ground: which law now in the Christian Common-wealth hath no place.

54 III. The

54 III. The Errour, is Ἔλεγχος παρὰ τὸ σχῆμα τῆς λέξεως: And Ἔλεγχος παρὰ τὸ ἐπόμενον.

Obiect. 10. 55 They insist. *The godly Princes in the old Testament are commended, because they not only tooke away the Idols out of* Iuda; *but also destroyed all the high places, and Temples, and Altars of the Idols. Contrariwise, many Kings, being otherwise godly, are reprehended by the Holy Ghost, because they did not take away the high places.*

Ergo, *&c.*

Answ. Of abolishing the instruments of Idolatrie.

56 ANSWERE. I. We ought not to liue by Examples, but by Rules and Lawes.

57 II. The Kings of Israel were bound and tied by the Law of God vtterly to deface, destroy and burne all the high places, and all Idolatrous groues: wherefore what they did, was but their necessarie obedience and dutie: and such as did not ouerthrow the high places, sinned.

58 III. With Christian Princes the case is otherwise; for they are tied by no other Law, but the Law of pietie and charitie, whereby they are bound to doe those things, which are more conducible and profitable for promouing of pietie, the Glory of God, and saluation of the Church.

59 IV. The Error, is Ἔλεγχος παρὰ τὸ μὴ ὅμοιον, ὡς ὅμοιον. And, Ἔλεγχος παρὰ τὸ ἐπόμενον.

II. To the Consequence.

60 The Cosequence deceiueth by the Fallacie παρὰ τὸ ἐπόμενον. For this Argument doth not follow: *All Instruments of Idolatrie are to be taken away and abolished.* Ergo, *The Churches, Surplices, and the Consignation of the Crosse in Baptisme, are in like manner to be destroyed and abolished.* These are no Instruments of Idolatrie.

OBIECTION IV.

Obiect. 11. 61 Fourthly, they Obiect. *But it is a Scandall to fauour*

fauour the Papists, and to confirme them in their Idolatrie.

Ergo, *&c.*

ANSVVERE.

62 I. But to oppugne the Pope, is not only to oppugne his Name, or some petie accidentall circumstances supposed to be Popish, but to conuince him of false Doctrine in the very principles of Religion. Neither doth it make any thing for the Papacie, to retaine Ceremonies, which were commonly vsed in the Church, euen in the Apostles times, before the Papacie was hatched.

Answ. Who are the Authors of Scandall in the Church of England.

63 II. We do not obey the Papacie, or any way fauour it: becausе we do faithfully (by the grace of GOD) keepe, and openly professe all necessarie heads of Doctrine, and the lawful vse of the Sacraments.

64 III. It is verily a Scandall, to forsake the Churches for little or no cause; and rather yeeld cause vnto the censure and iudgment of the Common people, who exclaime, that by our obstinacie we moue contention, and trouble the peace of the Church; than to giue any supposed occasion vnto others, to calumniate our moderation. And verily to contend and striue so much, for meere indifferent things, or for things that doe not at all appertaine vnto the matter of Religion, hath neither precept, nor example in the holie Scriptures, or in the Church of God.

65 IV. Those things that are propounded and decreed in the Church of England, concerning Rites and Ceremonies, doe appertaine specially for preseruation of vnitie in Doctrine, and vniformitie in the Discipline and Ceremonies of our Church; and not any way to confirme the Papacie.

66 V. And that the Papists are incouraged by our domestique Contentions, and made more insolent, this verily is very lamentable; but the whole fault resideth in them, who contend so hotly for not necessarie, rather then necessarie things, and shamefully forsake their Churches.

67 It were conuenient, that these importunate fellowes did consider, that we also doe vnfainedly loue the sincere Doctrine of the Gospell (for whose sake, it may be, we do suffer, and are readie to suffer (if need shall so require) more labour, and more afflictions, then they doe, or (for ought that I know) are about to suffer:) and not so calumniously to slander vs, with suspition and touch of Popish heresie, which we, euen with all our hearts, exsecrate and detest, as the pit of hell.

68 Nay, this rather is a new Popedome, that this insolsnt kind of people, do labour to compell all men, to assent to their phanatique assertions; and horriblie condemne all such as approue not their conceipts.

OBIECTION V.

Obiect. 12. 69 Fifthly, Many do professe. *We could with a safe conscience yeeld vnto, and vse all the Rites and Ceremonies of the Church of England, excepting only the Consignation of the Crosse in the Sacrament of Baptisme; yea there is not any thing that doth so offend vs, as that Consignation of the Crosse.*

ANSVVERE.

Answ. Of the Crosse in Baptisme. 70 But let vs not flatter our selues, nor pretend infirmitie for simultation. Many call themselues infirme and weak, when indeed they are preuaricators and obstinate: which is irrefutably euinced out of those false interpretations and vnheard glosses, wherewith these men deceiue themselues, and which our Church doth altogether abhorre and detest. Namely, That *the Consignation of the Crosse is the Worship of God*; that *without it the Sacrament is not perfected*; that *it is an inuention of Antichrist added vnto Baptisme*; that *the Church of England attributeth the same efficacy vnto the Consignation of the Crosse, which properly belongeth vnto Baptisme it selfe.* Away with madde Calumniations!

71 Yet

71 Yet wee will anſwere vnto euery one particularly: 1
I. The Conſignation of the Croſſe is not the Worſhip of God, but a token and ſigne, whereby men are put in mind, that they ought not to be aſhamed OF CHRIST CRVCIFIED: which Rite doth ſerue to the Internall Worſhip, to prouoke to the loue of Chriſt; and alſo to the Externall, for free confeſſion, &c. *It is not the Worſhip of God.*

72 II. The Conſignation of the Croſſe is an Indifferent act, which addeth nothing vnto the ſubſtance and efficacie of Baptiſme, being adhibited; nor taketh any thing away, being omitted. 2 *It addeth nothing to Baptiſme.*

75 III. Neither is it that the Miniſters ſhould contend, that this Ceremonie was inuented by Antichriſt and added vnto Baptiſme; ſeeing mention is made thereof euery where in the ancient Fathers; which euen Impudencie it ſelfe cannot deny. 3 *It is not an inuention of Antichriſt.*

74 Yea and in the Conſignation of the Croſſe, our Church expreſſely and by name addeth a manifeſt reprehenſion and reiection of all Popiſh errors and abuſes.

75 IV. Nor yet doe we attribute vnto this Ceremonie, that vertue and efficacie, which properly belongeth vnto Baptiſme: becauſe Baptiſme is the lauar of Regeneration, whereby wee are vindicated into the grace and fauour of God, and deliuered from the wrath of God, from the power of darknes, and from the tyrannie of Satan. This efficacie ought in no wiſe to bee attributed to the Conſignation of the Croſſe. Neither is this Ceremonie adhibited at all in that action, before that the Infant be baptized. 4 *It hath no effectuall vertue.*

OBIECTION VI.

76 Sixtly, The Miniſters Obiect; *No man ought to doe any thing againſt the dictate of his owne conſcience.* Obiect. 13.

Ergo, *Thoſe Ceremonies which a man doth not allow, are vnto him vnlawfull.*

ANSVVERE.

Answ. Of a doubtfull and erring Conscience.

77 It is certaine that wee must attempt nothing in all our actions, whereof wee are not certaine, that it pleaseth GOD: whatsoeuer is done otherwise, doth make vs guiltie before God. The Apostle saith, *Blessed is he that condemneth not himselfe, in that which he alloweth.* Whereupon it commeth to passe, that hee that iudgeth and condemneth any thing, and yet admitteth it, or putteth it in practise, hee is damned, because he doth it not of faith.

78 Conscience hath that vertue and power; that, if some Worke being of it owne nature Indifferent, if the Conscience be good, it maketh the worke also to be good: and contrariwise, if the Conscience be euill, it maketh the work also euill.

NW.

79 But yet neuertheless it cannot bee, that any Worke being euill in it owne nature, may by our conscience bee made good. For whatsoeuer conscience thou hast, yet when thou doest forsweare thy selfe, or when thou committest adulterie, thou doest grieuously sinne. Wherefore the force of conscience hath power onely in Things indifferent, and also in those actions, which of their owne nature are good.

Some thing may seeme to be against the Conscience two waies.

80 And amongst these things, somewhat may seeme to be against a mans conscience, or vnlawfull two waies. First, *Vncertainly and doubtfully*, without full assent, perswasion or resolution; namely, when a man doubteth or is vncertaine, whether some thing bee lawfull, or not. Secondly, *Determinately and absolutely*, with a resolued perswasion, to wit, when a man is certainly perswaded, that some thing is simply lawfull, albeit by error of conscience, or vpon false and erroneous grounds.

81 If any thing appeares to bee vnlawfull vnto a man *Vncertainely and doubtfully*, he is to abstaine from doing of it of himselfe, so long as hee is at his owne free choice and libertie, till his doubts be remoued.

82 But if a certaine commandement of a lawfull Magistrate comes and commands it, then the Subiect is bound

to

to obey; for his doubting vpon vncertaintie ought not to withhold his due obedience, according to that (*Heb.* 13.17.) *Obey, and ſubmit your ſelues*; obey with perſwaſion, and yeeld though you be not perſwaded.

83 Euery commandement of the Magiſtrate, either it is certaine that it is *Iuſt and good*, and then the Subiect ought to obey. Or it is certaine that it is *Vniuſt and euill*, and then the Subiect ought not to obey. Or peraduenture it is *Doubtfull*, and in caſe of doubt, this Rule is to be followed, *Tene certum, relinque incertum: Keepe that which is certaine, leaue that which is vncertain*. Now it is CERTAINE, that we muſt obey the Superiour Power, if it doth not command thoſe things which are manifeſtly vniuſt. And verily the Subiects are worthily to be excuſed, when in a doubtfull caſe, they obey their Prince. NW. A Rule in caſe of doubt.

84 If any mans conſcience, albeit erroneous, being lead by falſe and ſuppoſed grounds, doth dictate vnto him *Determinately and abſolutely*, that ſome thing is vnlawfull; that man ſhould ſinne, if he ſhould doe any thing againſt ſuch a conſcience. Becauſe it is a common axiome, *Conſcientia errans obligat, An erroneous conſcience bindeth a man*, though not to doe according vnto the ſame, yet not to doe any thing againſt it: for he that doth any thing againſt his conſcience, is conuinced to haue a will to ſinne. How a man may be perplexed in conſcience, and how he may be rid from ſuch perplexitie.

85 If any mans Conſcience doth abſolutely command him, neceſſarily to doe, that which of it ſelfe is euill, and forbidden by the law of God: or if it forbiddeth him to doe, that which of it owne nature is good and neceſſarie, and which God or the Magiſtrate doth command him; It is a Sinne, both to doe what his Conſcience commandeth him, and alſo not to do it. For the Conſcience hath a man ſo tied and bound, that he can decline into neither part without ſinne: except he depoſe the error of his Conſcience.

86 For it is a Rule confirmed by the conſent of all Diuines: that *The dictate of an erroneous Conſcience in a vicious matter, determined by precept or prohibition, doth ſo binde a* NW.

man, that his conſcience ſtanding ſo, he cannot doe any thing neither according to his conſcience, nor againſt it.

87 Yet is he not, in ſuch a caſe, to ſuſpend his conſent, no not for neuer ſo little time: but is preſently bound, to depoſe his erroneous conſcience, and to know that ſuch a thing is not prohibited, but commanded.

THE CONCLVSION, VNTO THE BELOVED BRETHREN *in Chriſt, the Miniſters, who conforme not* themſelues vnto the Diſcipline and *Ceremonies of the Church of England.*

HItherto, beloued Brethren, haue we handled thoſe things which ſeemed to appertaine vnto the true and lawfull vſe of Things indifferent, that ſo we might more throughly vnderſtand the Nature thereof. Wherein, I preſume, I haue fully ſatisfied ALL SVCH as are Chriſtianly affected, who truly walke according vnto the Spirit, and yeeld vnto the Truth, embracing the ſame ſimplie, ſincerely and conſtantly: In ſo much that in this Controuerſie, I dare vndergoe the cenſure and iudgement of all the Learned and good men throughout the whole world; who (I hope) will allow of this my counſell; and eaſilie perceiue, that I haue not diſputed concerning theſe ſo important matters, with other mens affections, nor with any deſire of attaining the fauour of any man, nor with the endeuor of diſſenting from others, nor for the loue of Noueltie, nor of pertinacious obſtinacie, nor yet of any other euill and inordinate affection or deſire: but that I haue, to my poore abilitie, ſerued the neceſſitie of the Church. For when I had vnderſtood, that in the firſt Viſitation of the Right

Right reuerend father in God, the L. BISHOP OF LONDON, there were many diſſonant clamours of vnlearned men, contending about many things, ſpecially about Eccleſiaſticall Rites and Ceremonies; I haue gathered the Summe of the Doctrine concerning THINGS INDIFFERENT, deliuered by *Caluin*, *Melanthon*, *Bucer*, *Zanchius*, *Vrſinus*, *Beza*, and other learned and approued Diuines, in their ſeuerall Volumes of Comentaries, Sermons and other Tractats, as it were into one Body, whereby any man might plainly ſee at the firſt bluſh, as in a Table, what is to be held, and what to be auoyded, in this whole buſines. And I will that Writing to be vnderſtood rightly and ingenuouſly, without cauilling, without calumniations.

It is certaine, that in this ſo great infirmitie of men, the Church can neuer be ſo pure, but that there will bee ſome abuſes therein. And it is certaine alſo, that wee muſt diſſemble and beare with ſome abuſes, for maintaining of publique peace and concord. Which muſt bee vnderſtood of thoſe abuſes, which by reaſon of infirmitie ariſe among vs, the Doctrine of truth being ſafely preſerued: and not of ſuch, as ouerthrow the neceſſarie Articles of faith, or are Idolatrous, or compell men to manifeſt ſinnes and impietie. Hereupon ſome men moſt grieuouſly ſinne, both againſt themſelues, and againſt the reſt of their Brethren, who are contentious and turbulent for euery little moale or blemiſh, & ſo trouble both their owne and other mens conſciences, as if all Chriſtianitie were in danger to be loſt and wholly ouerthrowne. Neither doe I ſpeake this, as if I thought that any corruption ought to be winkt at and tolerated (Nay rather, let the Earth ſwallow me vp, or the Sea ſtop my breath, before that I defend any corruption of the celeſtiall Doctrine, or contend with the Church of God, wherein I deſire, as in an eternall Schoole after this life, to ſee and behold the Sonne of God, the Patriarkes, Prophets and Apoſtles, and to enioy their doctrine and familiaritie:) but becauſe I iudge that thoſe things, that are to be pardoned and yeelded vnto Chriſtian charitie,

The Militant Church neuer perfect.

NW.

charitie, are wiſely to be diſtinguiſhed, from ſuch as be execrable and wicked; and that by the wiſedome, not of the fleſh, but of the ſpirit. And verily it is not a ſmall impietie, to imagine, that the whole vertue of Religion is placed, either in contemning, or in obſeruing onely Ceremonies: ſeeing all learned men, who vnderſtand of our diſſentions and iarres, ſmile in their boſomes, and account it great follie, to be much troubled of either ſide concerning Ceremonies.

Wherefore, my reuerend and beloued Brethren, I humbly pray and beſeech you, euen for His ſake, whoſe Glorie it is meete ſhould bee preferred before all other things whatſoeuer without exception; that you would vouchſafe to conuert all your endeuours and ſtudies to this end ſpecially, that there may be ſome fit remedie ſpeedily prouided againſt that ſo great miſchiefe, that breedeth all this vnkindnes amongſt vs. Alas! We haue Aduerſaries enough abroad, againſt whom the Sonne of God commandeth that we maintaine vnitie and concord. But we contrariwiſe, ceaſe not euen to eate vp our owne ſhoulders and armes: and the frame of our Church being ſhrewdly ſhaken, our whole building threatneth downfall. Euen as in times paſt, whileſt *Euſebius Biſhop of Ceſarea* and *Baſil the Great* contended amongſt themſelues, the *Arrian* Hereſie took deep roote, and was diſperſed farre and neere: ſo at this day, whileſt the members of the true Church doe mutually warre the one againſt the other, we doe not onely ceaſe to be a terror vnto our common Enemies, but alſo for our intolerable petulancie and pride, in coyning new opinions, and diſperſing the ſame abroad with all impunitie, to the greateſt Scandal of all Churches, againſt the ancient orthodoxe Sanctions, and the moſt ſtrict and ſeuere prohibitions of our owne Lawes, we are publiquely expoſed to the cenſure and ſcorne of all men. We hope, Brethren, that you are not ſo ignorant of all things, that you know not the iudgements of others concerning theſe our controuerſies; nor ſo without common ſenſe, that you alone doe not ſee our dangers:

dangers: nor yet ſo inhumane and cruell, that you are nothing affected with thoſe miſeries which wee feele and ſuſtaine. You know that the common Enemies of the Church of England will become more terrible and fearefull vnto vs, if they ſhall ſet vpon our Church being tired and diſtracted with inteſtine hatred and contentions: neither are you ignorant, that domeſtique Diſſentions haue alwaies been a very mortal and deadly bane euen vnto great Churches. How much better therefore is it, that you bend all your forces to this, that you may comfort and cheriſh our afflicted Church, as much as ſafely you may, and prouide that the ſincere Doctrine of all neceſſarie things being faithfully taught, may bee propagated vnto all poſteritie. Vnto which dutie, firſt of all your pietie and deuotion towards GOD, vnto whom we wholly owe whatſoeuer we are, ought to excite and prouoke you: Then your Zeale towards the holy faith and religion, and the conſcience of your Vocation and calling, ought ſpecially to inflame you: That I ſpeake nothing, what your obedience towards the Kings Maieſtie and other Magiſtrates requireth; what the ſtate of the Church of England (your own louing Mother) which now ſeemeth to be ſicke of a conſumption, challengeth at your hands; and laſtly, what your dutie towards your Country, parents, children, kindred, friends and neighbours, doth expoſtulate: All which being put together, ought more than ſufficiently, not onely to moue and excite you, but alſo to force and compell you, that by your common helpe and meanes theſe Domeſtique fires be throughly extinguiſhed. Oh, thinke with your ſelues, and conſider diligently and ſeriouſly, how much honeſter is your godly ſubmiſſion and conformitie in Things indifferent, than is your ſuperſtitious pride and arrogancie in forſaking your Churches!

But if vnder pretenſe of puritie, and the Goſpell, you intend ſtill to indulge and ſerue your owne partiall affections (which GOD gratiouſly forbid) yet in theſe ſo great diſſipations, and diſtractions of mindes and men, the Godly

N. best of all. What a godlie man ought to do in theis domestique tumults and contentions of the Church.

may haue this speciall comfort: That where they heare the vncorrupt voice of true Doctrine, and see the lawfull vse of the Sacraments, and perceiue that Idols and errors, repugnant vnto the voice of the Sonne of God, are not defended: there let them know, that they are assuredly in the societie of the true Church; neither let them doubt, but that such assemblies are the Temples of the liuing God, and that GOD is there present in the Ministerie of the Gospell, and that out of such societies the Sonne of God, our Lord and Sauiour, gathereth his eternall inheritance, according vnto that, *Where soeuer there are two or three gathered together in my name, there am I in the midst of them.* This LORD I most humbly beseech, that hee will mitigate the sorowes and heale the wounds of his Church, that he will saue some remnants for himselfe, and cleanse the Sonnes of *Leui*, that is, that he will stirre vp euery where true Teachers, who, as Bees carrie their labours into the hiue for the common good, may in like manner, all of them, conferre their studies and duties to the saluation and peace of the Church; that all dissentions being taken away, they may hereafter, with ioynt mindes and willes, painfully spread abroad the true Doctrine of the Gospell, diligently edifie the Church of God, perspicuously and constantly refute all errors and heresies, and faithfully deliuer the true state and vniforme sentence of the Controuersies of our times vnto all posterities to the worlds end.

APOCAL. 7. 12.

Amen. Praise, and Glorie, and Wisedom, and Thankes, and Honor, and Power, and Might, be vnto our GOD for euermore. Amen.

FINIS.

A REIOYNDER
vnto the

MILD DEFENCE,
IVSTIFYING THE CONSIDERATION OF
the ſilenced Miniſters Supplication
vnto the high Court of
Parliament.

WHEREIN IS PLAINELY DIS-
couered the vanitie of the Miniſters Ar-
guments for their Reſtitution; and they
irrefutably euinced to be properly SCHIS-
MATIQVES, *Vnworthie to be reſtored*
againe to the vſe and libertie of
their Miniſterie;

By
GABRIEL POVVEL.

G. P.

Let there be no ſtrife, I pray thee, betweene thee and me, for we are Brethren, *Geneſ.* 13.8.

The Milde Defender.

The words of his mouth were ſofter then butter, yet warre is in his hart: his words more gentle then oyle, yet were they ſwords, Pſal. 55.21.

G. P.

Iudge not, and you ſhall not be iudged, (*Luk.* 6.37.) Though they ſhew me all extremitie, yet will I not ceaſe to loue them, and to ſeeke their good, *Auguſt.*

AT LONDON,
Imprinted by *Felix Kyngſton*, for *Edward White.*

TO THE RIGHT HONORA-
ble the Lords Spirituall and Temporall, the Knights, Citizens and Bur-
geſſes of the high Court of Parliament.

IT is a remarkeable ſpeech, Right Honorable, that was often vſed by a reuerend and iudicious Prelate of our Church, *Doctor Aylmer* of happie memorie, ſometimes Lord Biſhop of London, whom for honor ſake I nominate, a man both for wiſedome and learning not inferiour vnto any in his time; that *two ſorts of men troubled the peace of our Church, Papiſts and Apiſts:* both which, as much as in them lieth, labour to diſioynt the frame of Eccleſiaſticall Policie, and to ouerthrow the whole building, that ſo happilie was ſetled by our Fathers, and bequeathed vnto vs. The one ſort aſſault our bulwarkes on the left hand; and the other on the right. The one, hating to be reformed, endeuour by all vile and exorbitant meanes to reenter, from whence they haue bin diſſeiſed, and to retaine ſtill their Idolatrie; the other, imitating forreine Nouelrie, vpon extremity of hatred towards the Church of Rome, doe ſtriue to be as vnlike

like the Papacie as is possible, disdaining euen the Apostolicall practise and discipline of the Primitiue Church, lest they should seeme in any thing to be imitators of them, whom they so much abhorred. The one losing their gamme by short-shooting; and the other by ouer-shooting. Finally, the one being the very plague and bane, and the other the disgrace and shame of Reformation.

Incredible haue bin the practises of both sorts, for the aduantaging and aduancing either of them their owne part. The former, like a cruell Tygre, or sauage Beare, haue not ceased from continuall plotting of bloodie designements, to accomplish their mischieuous intendment: and the later, like a wily Foxe, creeping into the bosome of their fauourers, vnder pretense of farther reformation, haue laboured to raise iealousie and suspition against the Kings sacred Maiestie, and the reuerend Gouernours of our Church, wherby, setting all States by the eares, they might the more easily bring in their deformed Discipline, and anarchicall ataxie. But the more the waues and billowes beate against the rock, the more are they broken, and turne into a vaine foame or froath, and yet the rocke neuer the weaker: so the more the malice of our Aduersaries, on both sides, rageth against vs, our rocke is impregnable, hurt themselues they may, but cannot harme vs.

To speake no more in this place of the former sort, against the trayterous and rebellious furie of whom, your Honors haue giuen the Church of God good hope of rest, by the iust lawes that were enacted against them, at your last Session of Parliament,

ment, to the perpetuall eternizing of your worthie names among al posteritie. I am now enforced once againe, euen before the barre of your most iudicious Court, to maintaine the iust and holy quarrel of our Mother-Church, against the restlesse malice, and importunate cauils of her owne superstitious and turbulent Children, our factious Brethren.

It may please your graue Wisdomes therefore to call to mind, that at the last Session, there was a *Supplicatorie Pamphlet* directed vnto your H H. by the *Apists*, (that I may so tearme them with that worthy Bishop) of the concision, to prouoke you, either to become Suiters and Suppliants vnto his excellent Maiestie in behalfe of their Cause, or else to determine of it your selues: wherein also the Auctor (presuming belike he could neuer be discouered, being a Cimmerian brood) both vndutifully, and vntruly accused the Christian Magistrates, and the reuerend Prelats of our Church, of rigorous and cruel dealing, and so mainely cried out, as if the Gospell of Christ Iesus were banished out of this kingdome, Gods worship prophanely adulterated, and our whole Ministerie strangely corrupted, to the eternal destructiō of many thousand soules. Against which libell containing so manifest sycophancie and palpable vntruths, I haue opposed an equall (I hope) and iust *Consideration*, dedicated in like manner euen vnto your most wise and graue Assemblie. But behold, as there is nothing so sincerely spoken, but some cauilling witte or other, will be ready to carpe at: so hath there stept vp another bird of the same Cimmerian nest (as he would seeme to be) an abet-

tor and auoucher of that moſt ſlanderous libel, who hath vndertaken the *Defence* thereof againſt the *Conſideration*; hauing indeed worſe prouided for the credit of their cauſe, thē his Auctor had done before him, by how much he is the more intemperate and immodeſt, not ſparing any man whom he conceiueth not to be of his owne priuate ſtraine and ſpirit, throughout the whole courſe of his *Defence*, producing euery man at his pleaſure, vpon the theatre of enuious diffammation, notwithſtanding he would ſeeme to appeare vnder the cloake and title of a *Milde and iuſt Defender*; yet he neuer ceaſeth, traducing the right hand of holy Iuſtice, armed of GOD with a puniſhing power againſt all euill doers, and namely againſt ſchiſmaticall procurers, and factious frequenters of priuate conuenticles and vnlawfull aſſemblies: and complaining of great extremities with tragicall ſpeeches, as if the like rigour had neuer been heard of in the world that they ſuffer, only (as he ſaith) for their conſcience ſake forſooth, which cannot conforme it ſelfe vnto the auncient Diſcipline, and approued Ceremonies of our Church: yea, and malepertly ſlandering the Chriſtian Aſſemblie of Parliament, to be a partie with them, to fauour their factious ſchiſme, and to haue intermedled and dealt for them alreadie, therby laying himſelfe open to the iuſt reproofe and condemnation of all Readers. For what Engliſh man will not now condemne both theſe Sycophants, for falſe witneſſes againſt the Church of God, the Chriſtian Magiſtrates, and all the noble States of this kingdome, when they ſhal reade or heare them in ſo ma-

Both in the *Epiſtle Dedicatorie of the Milde Defence* and alſo pag. 30. 40. 58. &c.

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ny things, to be ſo fouly diffamed, contrarie to the knowledge of all the land.

Againſt this infamous rhapſodie therfore, I haue once againe preſumed by your Honourable leaue and fauour to ſtand in the gap, and penned this inſuing *Reioynder*, not in mine owne defence, for I freely forgiue them, and winke at all ſuch indignities and diſgraces as are offered me in particular; but leſt I ſhould ſeeme to forſake ſo holie and iuſt a quarrell, in maintaining, to my weake abilitie, the Glorie of GOD, in the neceſſarie defence of his Church and the honour of our reuerend Biſhops in their moſt lawfull, equall and moderate proceedings, againſt the ſchiſmaticall diſturbers both of Church and Common wealth. All which I willingly ſubmit vnto the iudicious cenſure, as of all indifferent Readers in generall, ſo of your HH. in particular, who, I hope, will be ſatisfied better with that which may bee rather ſure for defence, than faire for ſhew; both for the graue Wiſedome GOD hath endued you with, and for the accuſtomed fauour you are wont to ſhew, to all ſuch as to their power doe endeuour faithfully to ſerue the Lord.

And now becauſe it lieth in your power, to ſtay the falſe and ſlanderous exclamations, and to put a finall end to all quarrels amongſt Brethren, by enacting ſome iuſt and ſtraight LAVV, for puniſhing the wilfull and obſtinate Superſtition of the *factious Schiſmatique*, as your Honours haue alreadie worthily done againſt the *idolatrous Recuſant*: may it pleaſe your Wiſedomes to conſider that the benefit thereof, through the bleſſing of God, muſt

needes be ineſtimable, both to the preſent ſtate of the Church, in compoſing our home-Controuerſies, and recouering thoſe our poore Brethren, who now (alas!) are enſtranged and alienated from vs, that there may bee but one flocke and one folde, as there is but one Shepheard Chriſt IESVS: and alſo to all poſteritie, who hauing the holy Doctrine and Sacraments of Chriſt vniformely taught, and deliuered according to the truth of the Goſpell, as an ineſtimable treaſure, left and committed vnto their truſt, to be deliuered ouer from age to age to the end of the world, ſhould haue infinite cauſe to glorifie and praiſe God, for ſo vnſpeakeable a benefit, and reuerently to keepe with all honour the famous names of their ſo Chriſtian and noble progenitors and predeceſſors in euerlaſting memorie.

Which ſo honourable an ACT, for the ſeruice of GOD and infinite commoditie of the Church, though I bee not worthie vpon my knees to make any ſuch motion vnto your Wiſedomes yet apprehending the benefit thereof to be ſuch as I haue declared, with your gracious fauours, as kneeling before the barre of your moſt noble Court, in all humilitie and reuerence, I moſt humbly beſeech your Honours for the zeale you beare to God and to his onely Sonne Chriſt Ieſus; for the loue you haue to the faith and doctrine of the Goſpell; for the pitie you muſt needs haue to behold the contentions and ruptures of our Church; and finally for the happie example and direction, not only of your own noble children, and childrens children, but of all the poſteritie of Chriſtendome, to whom the knowledge

hereof

hereof may happely come; that it would pleaſe your Wiſedomes to be the Honourable meanes vnder his excellent Maieſtie, who (I know) cannot but Royally aſſent to what you ſhall decree herein, to vndertake ſo Chriſtian and famous an enterpriſe, and to ſee ſo worthy an ACT performed, to the great Glorie of almightie GOD, and the perpetuall ſettlement and quietnes of our moſt flouriſhing Church and kingdome. Which worke of immortall fame to all poſteritie, if your Honours ſhall effect, the Church of God ſhall pray for you and bleſſe you, and the Lord IESVS ſhall abundantly reward you for it. Thus, leauing this moſt humble Suite, not of one, though offered by my vnworthie hand, nor of a few, but of the whole CHVRCH of Chriſt vnto your Honors godly Wiſedomes, and the ſame vnto the happie direction of Gods holy Spirit; I come now to ioyne with my Antagoniſt.

A REIOYNDER VNTO THE MILD DEFENCE,

Iuſtifying the Conſideration of the ſilenced Miniſters Suplication to the *Parliament.*

THe maine Propoſition of this *Defence*, tendeth to the vindicating and clearing of the Arguments of the ſilenced Miniſters, in their *Supplication* vnto the high Court of Parliament, againſt the iuſt exceptions taken againſt them in the *Conſideration* thereof. But how wel the Defender quitteth himſelf, and iuſtifieth his Cauſe againſt all exceptions, ſhall (God willing) be manifeſt in the ſequele. The Defenders Propoſition.

The Title of the Supplication.

Certaine Arguments to prouoke the preſent high Court of Parliament to zeale, for the Miniſters now ſilenced. *Supplication.*

ANSVVERE.

The exception here generally taken in the *Cõſideration*, was that all theſe XIIX. Reaſons vrged by the Suppliants, were

Common Arguments (excepting one or two) and Anſwere.

That the Suppliants Arguments are Common Arguments.

and might be vrged for Poperie, or for any other Hereſie whatſoeuer, which the learned know to be an intolerable fault in a Scholler, and were a ſufficient anſwere vnto them all, &c.

Replie.

The Defender replieth, that they are not Common Arguments: *Are Popiſh, or other heretical Prieſts* (ſaith he) *Miniſters of Chriſt, in grace and fauour with him? Do the Angels ſo long after and reioyce in their Miniſterie, as in ours? Do they as truly interprete the myſteries of God to eternall life, as* Ioſeph *interpreted dreames for this life? The like may be ſaid of the other Arguments.*

Reioynder.

But the queſtion is not, what either theſe, or they of the Defenders faction, are indeed: but what euery one of them eſteemeth and taketh himſelfe to be. There is not one of theſe named by the Defender, but will affirme, that he is the *Miniſter of Chriſt, in grace and fauour with him*, that the *Angels long after, and reioyce in their Miniſterie*, that they *truly interprete the myſteries of God to eternall life*, and ſo of the reſt, as boldly and as confidently, as any of the Refractarie Miniſters will. Wherefore, if all theſe will inſiſt in, and produce the very ſame Arguments, for confirmation of their hereſie, and to procure grace and fauor vnto their partie, as well as the Suppliants do: how is it, that they may not be termed, *Common Arguments?*

The Defenders fallacie in his impertinent inſtances, is Μεταβασις εις ἀλλο γενος; for he changeth the ſtate of the Queſtion. Wherefore the Defenders Epiphoneme, which heere he hath vauntingly and triumphantly inſerted, may be returned into his owne boſome; *This beginning ſheweth, what we are to looke for in the reſt of the* Defence.

I. ARGVMENT.

Supplicat.

The Miniſters ſupplicated for, are the Miniſters of Chriſt, ſent by God, and in

in grace and fauour with God. Not to ſpeake for them, is to ſpare ſpeech for God himſelfe, for Chriſt Ieſus, and for the euerlaſting ſaluation of many thouſand Soules.

Ergo, The honorable and high Court of Parliament ought to intercede with his Maieſtie for them.

ANSVVERE.

I. To the Antecedent.

I

WE willingly grant that the Refractary Miniſters are indeed *the Miniſters of Chriſt* in the miniſtration of his Goſpell, neither is their calling brought in queſtion: and we hope alſo, that they are *ſent by GOD, and in grace and fauour with GOD.* Yet muſt they remember, that their Sanctification being in part, they haue but their meaſure of gifts and graces: for *our knowledge is but in part,* as the Apoſtle teſtifieth; and therefore that they may be ignorant and ouerſeene in ſome things, wherein they ought not to flatter themſelues, but by all meanes labour to come to vnderſtanding, that they may attaine vnto the knowledge of the truth. Anſwere.

The Defender replieth. *Heere is a manifeſt contrarietie. He that is refractarie, cannot be ſuch a Miniſter of Chriſt. He that is in grace and fauour with God, ought not to be diſgraced and moleſted by men.* Replie.

But I wonder the Defender is ſo Eagle-ſighted, that he can ſpie a contrarietie, where there is none at all. *He that is Refractarie* Reioynder. In what ſenſe the refractarie Miniſters may be good Men.

Refractarie, cannot be such a Minister of Christ. Well. Neither do I say that he is such, as he is Refractarie, but *in the ministration of the Gospell*, which words the Defender hath purposely, if not maliciously, omitted in my answere, lest his cunning might haue bin espied at the first blush. *Aaron* was the Priest of almighty God, in grace and fauour with him; but not in that he made the golden Calfe, (*Exod.* 32.4.) *Peter* was the Apostle of Iesus Christ, in grace and fauour with him; but not as he went not the right way to the truth of the Gospell, (*Galat.* 2.14.) So the refractarie Ministers may be the Ministers of Iesus Christ, and in grace and fauor with him, but not as they erre, or are schismaticall or Refractarie. Where is the contrarietie? *Ad populum phaleras*: the Defender disputeth not *ad idem*. His error is two-fold, 1. Ἐλεγχ& παρὰ τὸ πρὸς τὸ ἁπλῶς λεγόμενον. 2. Ἔλεγχ& παρὰ τὸν ἀγνοιαν τοῦ ἐλέγχου.

But, *he that is in grace and fauour with God, ought not to be disgraced and molested by men.* True, they ought not to be molested, in or for that thing which procures them grace and fauour with God: which must be so restrained. Otherwise the Defender must needs plead for immunitie and freedome for any transgressor and disturber of ciuil society, to do what he listeth, vncontrouled by the Magistrate; or deny that any such is in grace and fauour with God, which I thinke he will not doe. The Errour, is the same with the former.

II.

Answere. It is true also, that *not to speake and take paines for the Ministers of the Gospell*, for such things as properly belong vnto their Ministerie, or are requisite vnto the performance thereof, is *to spare speech for GOD, and for Iesus Christ*, according vnto the places quoted in the Argument, and also *to hinder the saluation of Gods people.*

Reply and Reioynder. Here the Defender, as if he had lost himselfe in some inextricable labyrinth, idly discourseth of the tearmes, *proper* and

and *necessarie*, and saith that I confound both, which any man, though but of meane capacitie, may easily see I doe not: adding moreouer, that *the Libertie of preaching doth not properly belong to the ministerie of the Gospell*; as if it were lawfull for Coblers and Tinkers to preach the Gospell, which is absurd and scandalous. The error, is *Putida* Ἀδολεσχία, and ψευδογράφημα *in Theologia*. Note, the Defenders absurd Position.

II. To the Consequence.

If the Suppliant had prayed your high Court of Parliament to intreate in their behalfe, for matters which had necessarily concerned *the Gospell of Christ*, or their *Ministerie thereof*, or *the Saluation of many thousand Soules*, then had your Honorable Assemblie some reason to mediate for them: But seeing it is but only to free them from the *Crosse* and *Surplice*, and such other laudable *Ceremonies* of the Church, commanded for order and decencie sake, which may well stand with the puritie of the Gospel, seeing *The kingdome of heauen stands not in meate and drinke, &c.* Then haue these importunate Suppliants greater reason to beare that burden in the diligent applying their vocation and calling, then to trouble your Wisdomes with such petie and small matters. Answere.

The Defender omitting the weight of Reason in this answere to the Consequence, snarleth onely at certaine words and phrases; replying, 1. *If Crosse and Surplice bee lawdable Ceremonies, then when or where the Sacraments are celebrated without them, there wanteth some lawdable ceremonies. This is absurd and impious. What would further follow hereof, I neede not to write.* *Reply.*

This is neither absurd, nor impious, neither can the Defender shew the least inconuenience that followeth hereof: for there is no doubt, but the Sacraments may bee administred without either these, or diuers other lawdable Reioynder.

ceremonies, and yet no ſinne committed, neither in the omiſſion, nor in the vſe of them, if the particular circumſtances and occaſions ſo require.

Of the Ceremonies of the Lords Supper.

And that the Defender may ſee, that this is ſo, as I affirme, I will inſiſt onely, for example ſake, in the ceremonies of the Lords Supper. And becauſe haply he doth not know (ſo groſſe his ignorance ſeemes to bee throughout this whole Defence) what the learned meane by *Ceremonies of the Lords Supper*, it may pleaſe him to vnderſtand, that therby they meane all the whole externall action of that Sacrament, namely whatſoeuer is the obiect, either of the eies, of the eares, or of the hands, whether it be an element, or geſture, or words ſpoken by the Miniſter.

Ceremonies of the Lords Supper twofold.

1. *Eſſentiall*,

Theſe *Ceremonies* therefore are of two ſorts: Some be *Eſſentiall*; and ſome *Accidentall*. The *Eſſentiall Ceremonies* are theſe; that Chriſt had, 1. his Diſciples gathered together, 2. a fit table, 3. true bread, 4. naturall wine, 5. that he gaue thankes, 6. brake the bread, 7. diſtributed it, 8. declared the vſe thereof, 9. that his Diſciples tooke, ate, and drunke, 10. and ſo declared the Lords death. Theſe Ceremonies are ſo proper and neceſſarie vnto the Lords Supper, that without them, a man could not communicate rightly according vnto the inſtitution, commandement and example of Chriſt.

2. *Accidentall*.

The *Accidentall Ceremonies*, are that Chriſt celebrated his Supper, 1. in the euening, 2. in a chamber prepared, 3. after meate, 4. together with his twelue Diſciples, 5. ſitting at the table, 6. with vnleauened bread, 7. ſo apparelled, &c. Theſe Ceremonies doe not properly and neceſſarily belong vnto the action of the Supper, becauſe they do not ſignifie any myſterie, neither did Chriſt ſay, *Doe this*, after meate, or with ſuch a number of communicants, or ſitting, or ſo apparelled, &c. Wherefore herein euery man ought to follow the determination and practiſe of that Church wherein he liueth: otherwiſe none but Miniſters ought to participate this Sacrament; and where ſhould we finde the ſame chamber prepared? the ſame table? the ſame cloath?

NW.

the

the same dishes,&c. And who should be Christ? who *Iudas* the traytor? who *Iohn* that leaned on Christs breast? such as were in that Supper. To imitate these things, were apish, childish and foolish. The Defenders error, is ψευδηγόημα *in Theologia.*

2 Because I had said, out of the Apostle, *The kingdome of heauen stands not in meate and drinke*, the Defender replies, *The kingdome of heauen consisteth as well in the* ABVSE *of outward things, as of other matters.* *Reply.*

Good Lord! What is become of the Defenders reason and sense? Did euer any man heare the like horrible speech vttered by a man of common sense, much lesse by a Diuine; *The kingdome of heauen consisteth* IN THE ABVSE *of outward things!* I professe ingenuously, I cannot imagine what he would say, he speaketh so absurdly and grosly, yea so blasphemously: for I am sure, this proposition is truer in Diuinitie, *The kingdome of* HELL *consisteth in the abuse of outward things.* O me, that it was my hard hap, to haue such an ignorant senseless man, to become my antagonist! What? had not the refractarie Ministers one Scholler amongst them, to defend their cause? Why then haue they made choice of this man to doe it, who in true Theologie knowes not his right hand from his left? The Errour is a monstrous and blasphemous ψευδηγόημα *in Theologia.* Reioynder. Another Position of the Defenders.

II. ARGVMENT

The Ministerie of the Gospel is not only for earthly men, but also for heauenly Angels. To speake for the Ministerie and Ministers thereof, is to speake not only for God, but also for the Angels. *Supplicat.*

Ergo, The high Court of Parliament is

bound to plead for the Miniſters: otherwiſe by Sparing Speech, they ſhal prouoke both the Lord himſelfe, and alſo the whole hoſt and armie of heauen againſt them.

ANSVVERE.

THe Defender, diſdaining to follow the reſolution which I had made of this Argument, and vnderſtanding not his Auctor, thus inſipidely and vnfitly gathereth the Reaſon. *By the Miniſterie of the Goſpell, the Angels of heauen receaue diuine reuelation to their farther ioy.* Ergo. *To ſpeake for the Miniſterie and Miniſters of the Goſpell, is to ſpeake for Angels.* To ſay nothing how he gathereth this Antecedent from the Suppliants Reaſon; what is this Concluſion to the Court of Parliament? how doth it inforce them, to ſpeake for the ſchiſmaticall Miniſters? or are the Angels ſo diſtreſſed, that they need interceſſors? But I anſwere, as in the Conſideration.

I. To the Antecedent.

I.

Anſwere. That the *Miniſters of the Goſpell is for Angels,* is an ambiguous and perplexed ſpeech, and ſauours of a Paradoxe. For how will the Suppliants vnderſtand this ſaying? Is the Miniſterie of the Goſpell, ſo ordained for Angels, that they ſhould bee Miniſters thereof? Vnpoſſible. Is the Miniſterie ordained to conuert them, and to preach repentance vnto them? Abſurd. Seeing they neuer ſinned. Or is it becauſe thereby they might learne and know the Wiſdome of God? But ſo doe they alſo by all other the creatures and actions of God.

The

The Defender replieth: *No paradoxe at all. Neither had the Answerer any cause, to make the first two questions. That which he opposeth to the third, against the knowledge of the Wisedome of God by the Gospell, may as well be opposed to mens knowledge of the Wisedome of God by his Word: for they are also taught the Wisedome of God by his creatures and Workes.* Reply.

But I neuer denied, that the Angels vnderstood the Wisedome of God by the preaching of the Gospell, as appeareth manifestly by my words; wherefore vaine and idle is this needlesse defence. Yet the Defender at last, leauing his Auctor lying flat vpon his backe in the plaine field, to shift for himselfe, saith, *The further meaning of this argument, in any speciall manner differing from other, I leaue to the Auctor himselfe: Who is able, no doubt, to defend his meaning, or to yeeld better reason to the contrarie. To the contrarie* of what? *to the contrarie*, that the Auctor cannot defend himselfe? I know not what the Defender should meane by these last words, *to the contrarie:* but whatsoeuer his meaning be, he confesseth plainly, that he is not able to defend the Auctor of the Supplication, and so leaueth him to our mercie. Reioynder.

II.

What can this make for the Suppliants? The Controuersie betweene them and vs, is not concerning the *Ministerie of the Gospell*, but touching a few petie accidentall circumstances: for which, if any man forsake the necessarie function of his Ministerie and calling, he hath the more to answere for. Answere.

The Defender, faining that this second answere hath receiued sufficient satisfaction alreadie; (but where?) addeth. *Whereas he chargeth vs, to forsake our Ministerie for a few petie accidentall circumstances, therein he discouereth the nakednes of the Prelates, in inflicting so materiall and substantiall punishment, for so few petie accidentall circumstances. For iustice requireth a proportion betwixt the offence and the punishment. But We acknowledge no offence.* Reply.

Very well. They acknowledge no offence. Therfore, they doe Reioynder.

doe not offend. A ſound conſequence, I warrant you. As touching the Prelats, I anſwer, that in inflicting the puniſhment he ſpeaketh of, they doe but their dutie, by executing the lawes vpon offenders, in obedience towards the ſuperiour Magiſtrate, for the peace and quietnes of the Church: and let all the World iudge, whether it be more meet & fit, that theſe ſelf-conceited refractaries ſhould dutifully conforme themſelues, or that the Magiſtrate, to ſatisfie their wrangling and reſtleſſe humour, ſhould diſſolue the whole frame of ſo well ſetled gouernment.

III.

Anſwere. Euery man is bound to promote the *Miniſterie of the Goſpell* to his power, and alſo to helpe and further a Miniſter thereof, as he is a Miniſter, not as he is in error, or caried away with faction.

Reply. The Defenders replie is, *In his third anſwere, he proclaimeth againe, but proueth not our error and faction. If we erre, or be factious, let vs in that reſpect be puniſhed (ſo notwithſtanding that the people be not puniſhed with vs) and let vs be holpen, as we are Miniſters.*

Reioynder. I haue proued ſo much as the Defender deſires alreadie at large, in my booke *De Adiaphoris*, neither was I in the Conſideration to make any idle digreſſions, but to keepe my ſelfe ſtrictly to the point and queſtion in controuerſie there handled. The refractarie Miniſters are puniſhed, only as they are in error, and factious, as euery man knoweth, and haue as much fauour as they can deſire, as they be Miniſters. And for the people, neither are they puniſhed with them, nor for their ſakes: but both are and ſhall be ſufficiently prouided for, without their helpe, ſeeing they doe ſo vndutifully forſake them.

II. To the Conſequence.

I

Anſwere. It doth not follow, that becauſe the wiſe and iudicious aſſemblie of Parliament iuſtly refuſe to intermeddle

termedle in the quarell of Schiſmaticall Miniſters, farther then to admoniſh them to deſiſt from their ſingularity and turbulent dealing, that therfore they ſhall prouoke the Lord of Hoſtes, and all the Angels and Saints in heauen againſt them. But rather it followeth on the contrarie.

II.

If that Honorable Court ſhould take part with Schiſmatikes, and intercede for them, to detaine both them and the people ſtill in faction and error, then certainly they ſhould prouoke the wrath of God, and the whole Hoſt of heauen againſt them, *Pſal.*50.17.18. *&c.*

What ſaith the Defender to this? *I reaſon from your owne words againſt you. The wiſe and iudicious Parliament will not intermedle in the quarrell of Schiſmaticall Miniſters, further than to admoniſh them to deſiſt from their ſingularitie. But the Parliament hath further intermedled for vs.* Ergo, *We are not Schiſmaticall.* Replie.

I anſwere. To let paſſe the forme of this Syllogiſme; the Aſſumption is a foule and ſlanderous imputation malepertly and vniuſtly laid vpon the high Court of Parliament: moſt impudently charging and challenging that honorable Aſſemblie, not onely to fauour their ſeditious faction, but alſo, as a partie in their ſchiſme, to haue intermedled and dealt in their behalfe, contrarie to the knowledge of the whole kingdome. For what hath the Parliament done? what haue they ſpoken for them? where is their decree and ſtatute? Are two or three, the whole Parliament? What reward the Defender deſerueth for this bold ſlander againſt the Parliament houſe, I leaue to their wiſe conſideration and cenſure, whom it concerneth and more neerely toucheth. His error is, *Crimen falſi.* Reioynder. The Defender ſlandereth the honorable Parliament.

III. ARGVMENT.

It is a ſinne not to recompenſe a good turne receiued.

Ergo, The refractarie Miniſters are to be regarded and ſpoken for.

ANSVVERE.

I.

Anſwere. IT is true: good deeds muſt be rewarded, ſpecially the Miniſters faithfull labours. The Apoſtle ſaith (1.*Cor.*9.11.) *If we haue ſowen vnto you ſpirituall things, is it a great thing &c.*

II.

But in that the refractarie Miniſters haue *looked backe*, and withdrawne their hands from the plough (*Luk.*9.62.) making a manifeſt Schiſme, and diſturbing the peace of the Church, this deſerueth no recompenſe.

Reply. Whether the refractarie Miniſters be Schiſmatiques

Here the Defender beſtirreth himſelfe, and produceth all his forces, to prooue that the refractarie Miniſters are not Schiſmatiques. *I ſay firſt of all* (ſaith he) *that this accuſation of vs to be Schiſmatiques, is a moſt beggerly begging of the Queſtion, moſt vniuſt, vntrue and vncharitable, neuer yet proued, neither able to be proued; vntill they proue the matters in controuerſie, to be meerely indifferent to ſuch vſes, as whereto they are imploide and vrged by them, yea good and laudable ceremonies, matters of decencie and order in the Church: yea that wee alſo refuſe to conforme our ſelues vnto them, more of ſtomacke, than of conſcience.*

The Defenders firſt Reaſon, that the Miniſters are

Two things the Defender ſaith muſt be performed by vs, before the refractarie Miniſters will acknowledge themſelues to be Schiſmatiques; 1. That we *proue the matters in controuerſie*

controuerſie to be indifferent. 2. That we *euince them, to refuſe conformitie rather of ſtomacke, then of conſcience.* Touching the *firſt*, we haue already in diuers Bookes and Treatiſes purpoſely written to that end, more then ſufficiently proued the things in controuerſie, to be meerely indifferent, both in their owne nature, and to ſuch vſes as the Church allotteth and appointeth them. And for the *Second*, I know not well what the Defender meaneth thereby. What? ſhall a thiefe be a thiefe, notwithſtanding that to ſteale be not againſt his conſcience? ſhal an heretique be an heretique, albeit he thinketh he holdeth nothing but truth? and muſt not a Schiſmatique be a Schiſmatique, vnleſſe he be conuinced to ſinne againſt his owne conſcience? What Schiſmatique will euer confeſſe, that he is ſuch euen againſt his conſcience? By this meanes no man ſhall euer be conuinced to be a Schiſmatique. But we know, that obſtinate contumacie againſt the Church in things lawfull, is a ſchiſme, whatſoeuer a mans conſcience be. *Conſciences* are of diuers and ſundrie ſorts; there is one Conſcience that is *too large and prophane*; and another Conſcience *too ſtrict and ſuperſtitious*; a *Popiſh* Conſcience; and a *Preciſe* Conſcience, I meane in the extreame. So then the firſt part of this Argument being abundantly proued by vs; and the ſecond being atheologicall and ridiculous, what remaineth but that the Defender labour the refractarie Miniſters, to acknowledge their ouerſight, and to yeeld to conformitie.

not Schiſmatiques, ouerthrowne.

Note, the Defenders abſurditie.

Conſciences are of two ſorts. 1. *Too large.* 2. *Too ſtrict.*

The Defenders ſecond Reaſon, to proue that the refractarie Miniſters are not Schiſmatiques, is this. *There is nothing heere obiected againſt vs, wherwith our ancients and betters haue not been charged in former times.* Eliah *was charged with troubling* Iſrael. Michaiah *might haue been charged with ſingularitie and Schiſme, for diſſenting from the* 400. *Prophets.* Ieremie *was accuſed by the Prieſts and Prophets, to haue ſpoken againſt the State of the Citie.* Amos *was charged with conſpiracie againſt the King. The enemies of* Daniel *framed the like accuſation againſt him to* Darius. *Our Sauiour himſelfe was blaſphemed by the name of a ſeducer and deceiuer.* Paul

Reply.

was accuſed, that he taught againſt the Law and the Temple. Such alſo haue been the accuſation of all Martyrs by the common Aduerſaries the Papiſts. And ſuch are the Prelats accuſations againſt vs.

Reioynder. The Defenders 2. Reaſon ouerthrowne.

I anſwere. As for *Michaiah*, becauſe the falſe Prophets did not accuſe him of ſingularitie and ſchiſme, the Defender becomes their Aduocate, and doth as much for them: by what right, let himſelfe looke to it. But who will not deteſt the impudencie of the Defender, in that he dareth equall the refractarie Miniſters caſe, with the condition of the Prophets and Apoſtles, of the bleſſed Martyrs, yea of CHRIST himſelfe? But, not to particularize, I anſwere, in generall. The difference betweene the examples alleadged and their caſe, is very great, & eaſie to be diſcerned. 1. Thoſe holy men did nothing contrarie to their vocation; theſe do. 2. They taught nothing but the truth of God, neceſſarie to be receiued; theſe teach their owne fancies. 3. They neuer oppugned the lawfull auctoritie of the Magiſtrate in Eccleſiaſticall cauſes, and Things indifferent; theſe do. 4. They were vniuſtly accuſed by the falſe Church for doing their office and dutie; theſe are iuſtly taxed by the true Church (as themſelues cannot deny) for hatefull ſchiſme and faction. 5. The Error is, Ἐλεγχ. παρὰ τὸ μὴ ἔμειον ὡς ἔμειον.

Reply.

His third Reaſon, is: *Do we varie from the ſincere doctrine of the Scriptures? Nay, rather many of them doe much more ſwarue from the ſame; touching generall grace, and the death of Chriſt for euery particular perſon; againſt particular election and reprobation; for Images in Churches for deuotion; touching the manner of Chriſts preſence in the Euchariſt; that the Pope is not the Antichriſt, whereby they hinder the zeale of Chriſtian Princes from executing that againſt him in generall, and againſt his members in particular, which the Word partly foretelleth, and partly commandeth to be done; concerning the neceſſitie of Baptiſme; touching auricular confeſſion; for ignorance in the people. Who can lay any ſuch points to vs, or to any of vs?*

Reioynder.

I anſwere, 1. The Defenders report of our doctrine, is vtterly

terly vntrue: for we deteſt and abhorre euen all and euery of the particular points, he ſaith we teach. Wherefore let him either iuſtifie theſe things to be true, out of the Confeſſion of the faith of our Church (which he ought to do, if he challenge vs for Doctrine) or by any writer of ours of credit in the Church: or let him feare without repentance and ſatisfaction for it by confeſſing his ignorance, and malice in thus ſlandering the Church of God, the iuſt condemnation of Lyers and falſe witneſſes, whoſe portion is with hypocrites. The Defender ſlandereth our Church for falſe Doctrine.

2. His Argument is this, *The refractarie Miniſters do not varie from the ſincere doctrine of the Scriptures.* Ergo, *They are not Schiſmatiques.* To let the Antecedent paſſe; for I haue not obſerued, that any of them erre in any fundamentall or materiall point of doctrine (which we thanke God for, praying farther for their preſeruation vnto the end, in the vnity of faith with vs) albeit I know that many amongſt them haue their particular fancies in ſome ſmaler points: I deny the Conſequence; for a man may be a Schiſmatique, and yet hold the entire and ſound profeſſion of the ſauing truth of God, as ſhall be manifeſt preſently. The Error is, Ἔλεγχος παρὰ τὸ ἀποῦν. The Defender ſeemes not to vnderſtand what *Schiſme* is. His returning of the Schiſme vpon vs, is ridiculous, and not worthy the anſwering: for Schiſme is a contumacie or ſeparation of the parts from the whole, not of the whole from the parts. The Defenders 3. Reaſon ouerthrowne.

The fourth Reaſon is, *Haue wee made any departure from the Church? We are deprined of our Miniſterie, and ſo thruſt out of our liuings perforce againſt our willes, as any man leaueth that which is violently taken away: but though wee be thus put from our Miniſterie and liuings by our Prelats, yet doe we not forſake the communion of the Church.* *Reply.*

The argument is briefly thus: *The refractarie Miniſters haue not forſaken the Communion of the Church of England.* Ergo, *They are not Schiſmatiques.* I anſwere, *Schiſmatiques* are of two ſorts; 1. *Such as ſeparate* themſelues from the Church; and that either from the whole Catholique, or from any particular Church. 2. *Such as raiſe contentions* and Reioynder. The Defenders 4. Reaſon ouerthrowne. Schiſmatiques of two ſorts. 1. *Seperatiſts.* 2. *Factious men.*

and ſtirre vp factions in the Church, and are *contumacious and diſobedient* towards their Gouernours: Of which ſort are the refractarie Miniſters. Touching that the Defender ſaith, they leaue their charge, *as a man leaueth that which is violently taken away* from him: that doth not extenuate their fault any whit, ſeeing they by their obſtinate ſuperſtition, diſable themſelues from doing that good in their places, which they ought to doe; and ſo diſturbe the peace of the Church, that for preſeruation of vnitie, the Magiſtrate is compelled to thruſt them out of their places.

Reply. The fifth Reaſon, is: *Haue wee loitered in the worke of the Miniſtery? haue we heaped benefice vpõ benefice? haue we eaten and drunke, and beaten our fellow-ſeruants? haue we ſought our owne, and not that which is Ieſus Chriſts? haue wee made our bellies our God? haue we minded earthly things? Whereas the word Schiſme in the Greeke language ſignifieth a renting; and the word Sedition in the Latine, ſignifieth* ſeorſim ire, *to goe aſide, or a going aſide; we haue proued that in theſe ſignifications, we cannot be charged with Schiſme.*

Reioynder. The Defenders 5. Reaſon ouerthrowne. I anſwere. This Reaſon is parallel vnto the next going before. I marueile the Defender braggeth of the refractaries diligence in their Miniſterie, ſeeing they wilfully abandon their calling. If at any time they haue been diligent, I would God they had not looked backe, but continued their diligence ſtill. As for pluralitie of benefices; what difference is there, between heaping one benefice vpon another, and one benefit vpon another? their gifts and beneuolences are not vnknowne. Is not reuiling and ſlandering their fellow-ſeruants, to beate them? Doe they not wilfully refuſe their charge, becauſe they may not be tolerated in their ſuperſtition and faction? Doe they not refraine to labour in Gods ſeruice, to ſerue their owne appetites and affections? and yet, loe, they minde no earthly things! And for the Defenders philoſophie, touching *Schiſme* and *Sedition*, Ignorance of the Defender. it is no marueile (the reſt of his booke being ſutable vnto this) he is ignorant, that *Sedition* is that in the Common-wealth, which *Schiſme* is in the Church; for he confounds both.

The

The sixt and last Reason, is: *All Schismatiques are abomination to the Lord. The Ministers pleaded for are not abomination to the Lord, but in grace and favour with him.* Ergo, *The Ministers pleaded for, are no Schismatiques. The Proposition is Salomons. The Assumption is the Answerers.* Reply.

I answere, 1. The Proposition is true, with this restraint, to wit, as they be Schismatiques: otherwise (questionlesse) diuers elect and holy Children of God, by reason of the infirmitie of their nature, may fall, aswell into the sinne of Schisme, as vnto any other sinne, except that against the holy Ghost. 2. The Assumption may be vnderstood two waies; 1. *The Ministers are not abomination to the Lord*, to wit, as they be Ministers of the Gospell, or holy men, which is the sense that I granted it in; and so it is true: but then the middle tearme is not spoken *ad idem* with the Proposition, for there are foure tearmes (as the Schoole speakes) in the Syllogisme, contrarie to the law of true reasoning, and so concludeth nothing. 2. It may be vnderstood thus, *The Ministers are not abomination to the Lord*, to wit, as they be schismaticall and factious, which is the sense of the Proposition, neuer granted by me; and so the Assumption is vtterly false: for the Ministers, as they are schismaticall, sinne; and so are an abomination to the Lord. The Error, is Ἀναλογίστια. Reioynder. The Defenders 6. Reason ouerthrowne.

Hauing refuted the Defenders Reasons, whereby he laboured to cleere the refractarie Ministers from the iust imputation of *Schisme*, I thinke it not impertinent (seeing the Defender hath referred this point to bee here discussed) to speake something of SCHISME, and to make it plaine and euident vnto all men, that the refractarie Ministers are indeed and properly SCHISMATIQVES; which wee will (God willing) irrefutably euince out of the true definition and nature of *Schisme*: and the rather, to stop their mouthes, that hereafter, when wee shall tearme them (as they are indeed) *Schismatiques*, they may not except, that wee begge the Question. That the refractarie Ministers are properlie Schismatiques

Of Schisme. ΣΧΙΣΜΑ *Schisme*, is properly a renting, diuiding, or cutting in sunder of a solide bodie, such as is the cleauing of wood, which diuideth and separateth the vnited parts of the same.

This word is metaphorically retained in the Church, and vsed by Diuines, to signifie such as raise contentions and disquietnes in the Church, or separate themselues from the same, or institute or frequent priuate conuenticles and assemblies.

Schisme defined. *Schisme* therefore is a wilfull breaking of the vnity of the Church, either by separation from the same, or by raysing contention within it, or by refusing to submit and yeeld obedience to the lawfull Pastors and Guides thereof.

Thus the Corinthians were Schismatiques, in that they diuided themselues into factions, and caused dissentions in the Church, whereby the societie of the faithfull was disturbed and diuided into sundrie partiall Sects, the one holding of *Apollos*, the other of *Paul*, and the third of *Cephas*, 1.*Cor.* 1.10.11.12. 1.*Cor.*3.3.4.

Yea in Rites and Ceremonies they dissented one from another, and auoyded one anothers communion, as damnable. 1.*Cor.*11.16.17.18.

And the Defender confesseth, that he that *rayseth vp dissention among Brethren*, is a Schismatique, though he doth not separate himselfe from the Church. *Milde Def.pag.*48.

Separation two-fold. As for *Separation*, it is two-fold: for a Man may separate himselfe, either *absolutely from the Whole Militant Church*, being caried away with error of mind; and such is not in the Church. Or, by reason of some infirmitie, or perturbation of mind, because of offences, he may separate himselfe *from this or that particular Church*: Such may be of the Church, seeing he is but rent from this or that member, not from the whole body.

NW. It is one thing to be cut off from the *Body*, and another thing to be cut from a *Member* of the body. He that is cut from

from the Body, hath nothing common with the body. He that is cut from a Member, may be, both formally by the Spirit, and alſo materially by touch and coheſion of ſome other member, ioyned to the body. Now euery particular Church, is a member of that Catholique body.

Alſo, the *Vnitie of the Church* may be conſidered two waies: for either it is *Internall and formall* by the Spirit of Chriſt, in faith; or it is *Externall and materiall*, in the profeſſion, exerciſes and ſignes of faith. The former may really conſiſt without the later; but not contrariwiſe, the later without the former. For a Schiſmatique may breake the externall Vnion, without breaking the Internall. Vnitie conſidered two waies.

Neither do I ſpeake this, any way to extenuate the crime of this kind of Schiſme: for certainly euen this is a moſt pernicious Sinne; becauſe ſuch a Schiſmatique, as much as in him lieth, deſtroyeth both himſelfe and the whole Church alſo. N.

Which that we may the better vnderſtand, we muſt call to minde the Philoſophers diſtinction of the WHOLE, which is of two ſorts. There is one WHOLE, euerie part whereof is ὁμοιομερὲς, *alike or of the ſame kind*; as earth, water, blood, ſalt, milke, &c. If diuiſion be made of any of theſe, the powers of the whole do after a ſort periſh: for by that ſeparation and plucking in ſunder, it is much weakened; yet in the parts the nature of the whole is preſerued; for euery part of earth is earth, of water water, &c. There is another WHOLE, euery part whereof is ἑτερομερὲς, *of vnlike or diuers kind*; Such be all liuing creatures and plants, made of diuers members and parts. If a man diuide theſe, then neither the Whole, nor the parts can remaine. A man, being drawen aſunder into parts, ceaſeth to be a man. WHOLE two-fold.

Now the Church, being a bodie compoſed of diuers parts, when it is diuided, both it ſelfe after a ſort is ruined, and the parts thereof being diſtracted doe periſh. NW.

Schiſme is two-fold, *Pure*; or *Mixed with Hereſie*. Schiſme two-fold.

Pure Schiſme, is that whereby the Vnitie of the Church is broken, either by ſeparation, or other contumacie; not- 1. *Pure.*

withſtanding that ſuch retaine an intire profeſſion of the truth of God.

2. *Mixed with Hereſie.*

Schiſme mixed with Hereſie is that wherein together with the departure or contumacie, there is ioyned ſome error in matters of faith. Which likely happeneth in the end of all Schiſmes; euery one being deſirous to iuſtifie his diſobedience and contumacie, or departure from the reſt of Gods people.

The differẽce betweene Schiſme and Hereſie.

Schiſme differeth from Hereſie.

1 Becauſe *Hereſie* holdeth ſome falſe point of doctrine: *Schiſme* breaketh ſocietie to defend it.

2 *Hereſie* ouerthroweth the ſinceritie of faith: *Schiſme* hurteth the bond of peace.

3 *Hereſie* in the beginning thereof holdeth ſome peruerſe opinion: *Schiſme* in the end bringeth foorth Hereſie.

4 *Schiſme* is as it were the generall kinde: *Hereſie* the ſpeciall kinde. For euery Hereſie is a Schiſme; but not contrariwiſe, euery Schiſme an Hereſie.

5 *Schiſme* is a certaine diſpoſition: *Hereſie* an indurate habite.

6 *Hereſie* may bee kept ſecret a long time: *Schiſme* is preſently diſcouered.

Schiſme may be,
1. *In Externall things.*
2. *In profeſſion.*
3. *In Ceremonies,*
4. *In phraſes and words.*

Againe, Schiſme is either in *Externall things*, as in the choice of Biſhops, or other Gouernours and Paſtors of the Church. Or in the *Profeſſion of life*, as the diuers orders of Monkes and Friers, wherein euery Sect followeth a diuers rule or way to attaine eternall life, condemning all other different from it. Or in *Rites and ceremonies* of religion, as that of the keeping of Eaſter. Or in *Phraſes and ſtrife of words*, as is that concerning the reall preſence among the Reformed Churches, and of Chriſts Paſſion and Deſcent into hell with vs.

N W.

Furthermore, Schiſme euen from the originall thereof proceedeth from euill. For all good is vnited, not diuided: and GOD, the auctor of all good, is one, ſimple, without diuiſion.

Amongſt

Amongſt *Schiſmatiques*, ſome are greater ſinners than other: neither are all induced to bee ſuch, vpon the ſame grounds and reaſons. Some Schiſmatiques greater ſinners, then others.

For, Some are carried with *hatred towards their brethren:* with which vice the Donatiſts ſeeme to haue been infected in *Auguſtines* time.

Others are lead by *ambition and deſire of rule:* Many ſuch ſchiſmes haue happened in the Synagogue of Antichriſt, at what time there were two, or three, or foure Popes together at once.

Others are carried with *blind affection* and fauour towards mens perſons: ſuch were the Corinthians in the Apoſtles time; and ſuch at this day are thoſe fond Preachers that, not caring for truth, labour to pleaſe men.

Others follow factions of *meere ignorance* of the truth, who are the more tolerable, if their ignorance be not wilfull and affected: ſuch were the people in Chriſts time (*Ioh.* 7.12.40.41.42.43.) For ſome ſaid of Chriſt, *He is a good man.* Other ſaid, *nay, but he deceiueth the people.* Some ſaid, *Of a truth this is that Prophet.* Other ſaid, *This is that Chriſt.* And ſome ſaid, *But ſhall Chriſt come out of Galile?* &c. *So there was* (ſaith Iohn) *a Schiſme among the people.*

Others are puffed vp with *admiration of their owne vertues*, or with a vaine perſwaſion of their owne holineſſe: Such were the Catharists or Puritanes in the daies of *Tertullian*, who ſought for pure aſſemblies.

Others flie out by reaſon of *diſcontentments and want of preferments:* of which ſort we haue too many examples in our daies.

I neede not particularly to applie theſe things, either vnto the *Browniſts*, who haue ſeparated themſelues from vs; or vnto the *refractarie Miniſters*, who are diſobedient vnto their lawful Gouernours amongſt vs, and diſquiet our Church with Contentions. Theſe grounds, which I haue laid, are ſo plaine and eaſie; that (I thinke) there is not any man ſo ſimple, but may manifeſtly diſcerne how, and in

what ſenſe they are, and may be rightly termed Schiſmatiques.

How Schiſme may be excuſed.

If it be demanded; *Whether in any caſe Schiſme may be excuſed?*

I anſwere; It may ſo, in ſome ſpeciall caſes.

I. Neceſſitie excuſeth Schiſme: namely when good men are publikely expelled and baniſhed, and violently put out of their Churches, ſo that they can haue no place left them, neither among the Teachers, nor among the hearers. As at this day we ſee whole families and aſſemblies compelled to flie out of their owne countrie, and to liue in exile for Religion ſake.

II. When the ſinceritie of faith is ſo corrupt, that holeſome doctrine (as the Apoſtle ſpeaketh) can bee neither taught, nor learned; the godly may depart. For agreement and vnitie is commendable onely in the truth: if truth be away, wee ought to make no queſtion of agreement and vnitie.

III. When the Sacraments are ſo corruptly adminiſtred, that there is not ſcarſe any ſtep to be ſeene of Chriſts inſtitution; There is no doubt but a man may lawfully ſeparate himſelfe from that ſocietie which retaineth not true Doctrine and the lawfull vſe of the Sacraments.

Obiections of the Browniſts and Refractaries.

But here both the *Separatiſts* and the *Refractaries* ſtep in, and labour to defend their Schiſme, alleaging; 1. *That we liue not according to our doctrine, neither Miniſters, nor people.* 2. *That whereas we abound with wickednesse yet we admit euery one promiſcuouſly vnto the Lords Supper, without further cenſure or diſcipline.* 3. *That we vſe Popiſh ceremonies in the worſhip of God.*

Anſw.

I anſwere, generally: Theſe are no iuſt and ſufficient cauſes, to make a Schiſme, as appeareth in that the truth of doctrine and puritie of faith, conſiſt not in theſe things: which whileſt they grant vnto vs, they condemne themſelues in that they haue inconſideratly made a ſchiſme from vs without iuſt cauſe.

Neither

Neither is it any hard matter, to answere all their arguments in particular, excepting the first.

Touching the *Ministers* therefore; It is most certaine, that a faithfull Minister of Christ ought not onely to know the will of God, but also to do thereafter. What *Paul* spake of the Law, that *not the hearers, but the doers thereof should be iustified, (Rom.* 2.13.) that Christ speaketh of his Disciples, *(Ioh.*13.17.) *If you know these things, happie are you if you doe them.* But it cannot bee denied but that some Ministers offend this way, which how they will answere before God, let themselues looke vnto. For my owne part, I can say no more of such Ministers, than what Christ saith of the Scribes and Pharisies, (*Mat.*23.2.3.) *They sit in Moses chaire: All therefore whatsoeuer they bid you obserue, that obserue and doe; but after their works do not; for they say and do not.* It ought to content vs, that they teach true doctrine; and that they liue not thereafter, it hurteth not me, for they shall carrie their owne burdens. The doctrine is ours; the life is theirs: let vs take the doctrine, and leaue the manners. I had rather haue a sincere Preacher of Gods Word, that will declare Christ vnto me purely, rebuke my sinful liuing, comfort me with the sweete promises of the Gospell, shew me how I ought to frame my life according to the will of God, &c. albeit his manners be somewhat corrupt, and dissent from his preaching; then to haue a wicked Heretique, a pestilent Pharisie, or a superstitious Hypocrite, who outwardly shall pretend a certaine grauitie, and a pure manner of liuing, and yet corrupt the holy Scriptures, leade the people into superstitious errors, flatter the hearers, preach for lucre, mangle the doctrine of Christ, and obscure the way of truth. Of such Christ warneth vs to take heed saying, (*Matth.*7.15.) *Beware of false Prophets which come to you in sheepes clothing, but inwardly are rauening wolues.* These things our Schismatiques know very well; but not contented herewith, they vrge; *Such a man was vnworthie to be admitted, and now being in the Ministerie, he ought to be put out*; which I leaue to the Magistrates and such as be in auctoritie to consider of.

Of Scandalous Ministers.

Of Scandalous People.

As for the *People*: the Separatists and Refractaries do limite and hedge in the Church too narrowly and straightly. It is very lamentable indeed, that the doctrine of truth is not heard with more fruit; yet do they offend, who looke for pure assemblies in earth, without spot or blemish. Christ compareth the Gospell vnto a net, that containeth fish and filth: and the Lords field hath in it both good corne and tares; which yet must not be weeded out, vntill harueſt be come. Vainely therefore doe they labour to seeke pure assemblies; albeit if they would looke into their owne societies, it may be they might finde therein as many Sinners as are in ours. But these men ought to content themselues, as the godly haue euer done, that the wicked being knowne cannot hurt the faithfull; who either haue no auctoritie to curbe them, or cannot otherwise prouide for publique peace, then by tolerating such. And yet there want not in the meane time publique Lawes and penalties to restraine and bridle such as be notorious offenders.

Of promiscuous admission to the Communion.

That which they speake concerning the *Communion*, is very inconsiderate also and foolish: seeing neither Christ, nor the Apostle *Paul*, did euer speake any thing at all, concerning the censuring and examining of others; But command only that euery man should examine himselfe. Christ celebrated his Supper with his weake Disciples, and admitted *Iudas* to be partaker thereof, as many excellent Diuines do hold. *Paul* expressely commandeth, that euery man *examine himselfe*. It is my dutie to looke vnto my selfe, and thine vnto thy selfe, & of euery other vnto himselfe. So that a faithfull Minister seemeth to haue sufficiently discharged his dutie, if he shall diligently admonish the Communicants hereof, and not curiously prie into the secrets of other men. Concerning manifest crimes the Church hath prescribed Lawes of admonition, of Counsell, &c. If any list to communicate contemning these; I see not how any man may exclude those from the Communion, whom God the Father, and Christ Iesus admit their ghuests: neither doest thou know what God may worke in a Sinner, euen in that very

very houre. It is not a signe of an ingenuous and charitable mind, to depart because of Sinners, whom Christ inuiteth to come vnto him. The Apostle saith. (*2.Tim.2.20.*) *In a great house there are not only vessels of gold and siluer, but also of wood and of earth, &c.* we must endeuour, that we may be vessels of gold and siluer: God only is to breake the vessels of earth in pieces.

As touching that we vse Popish Ceremonies in the Worship of GOD, that appeares otherwise, in my booke *De Adiaphoris*, whereunto I referre the Reader.

Many men moue this Question. *Whether Schismatiques ought to be compelled to vnitie?* I answere; Compulsion seemeth to be hard, specially in such things as ought to be voluntarie. *Augustine* confesseth, that he was once of mind, that neither Schismatiques, nor Heretiques ought to bee compelled. (*Lib.Retract. cap.5.*) But afterwards hauing by vse and experience learned what good a little discipline would effect, he altreth his opinion, and plainly defendeth, that Schismatiques ought by all meanes to be compelled to concord and vnitie. Whether Schismatiques may be compelled.

Yet herein great moderation ought to be vsed: we must otherwise deale with the *Auctors* of Schisme, and such as be stubborne and wilfull; than with such as of meere ignorance and prepostterous zeale of pietie, are *Seduced* by others. But I leaue this vnto the graue and religious consideration of the wise Magistrates.

IV. ARGVMENT.

Such whom the Lord hath made his instruments, for the spirituall deliuerance of many thousands from spirituall enemies, are to be respected and recompensed. *Supplicat.*

Ergo,

Ergo, The refractarie Miniſters are to be remembred and reſtored.

ANSVVERE.

I

Anſwere. THis Argument is parallel vnto the former, and is there fully anſwered.

II.

The Miniſters, in *deliuering thouſands from ſpirituall enemies*, did but their duty, for which they deſerue loue of the people, and commendation of all men: but they ſhould ſtil haue continued faithful in their Miniſtery, and not ſhamefully haue forſaken their calling.

Reply. The Defender replies. *If men ſhould alwaies be ſo anſwered, when in their neceſſities they ſhould require ſome helpe and comfort in regard of ſome former kindneſſe; would not men condemne ſuch Anſwerers of great ingratitude and inhumanitie? viz. thus to be anſwered, That which you haue done, was but your dutie?*

Reioynder. The Defenders malicious dealing. But with what conſcience doth this man write; that inſteed of the ſecond anſwere vnto this Argument, layeth downe only theſe words, *The Miniſters did but their dutie* &c. ſuppreſſing the reſt of the Anſwere, and then ſhapes his Reply in moſt bitter manner, to perſwade all men, that I had neither common humanitie, nor compaſſion, nor feeling of their miſerie: whereas the Lord knoweth, my heart many times yerneth for ſorow, when I thinke of our domeſticall controuerſies, which would GOD I might appeaſe and reconcile, that ſo the Church might enioy reſt and quietnes, though it were with the effuſion of my deareſt BLOOD. In the meane time, I feele oftentimes ſuch inward pangues and griefe, that (I thinke) the Defender hath neuer bin acquainted with the like. Neither could my compaſſionate affection

fection towards the refractarie Miniſters, be altogether vnknowne vnto this wrangling Aduocate, if he had not alreadie made ſhipwracke both of ingenuitie and conſcience. For euen in this very Anſwere, which he mangleth and curtolizeth at his pleaſure, he might haue ſeene, that I acknowledge, that for their labour and diligence in the Miniſterie, the Miniſters *deſerue loue of the people, and commendation of all men.* Alſo in the Argument going before, *It is true, Good deedes muſt be rewarded, ſpecially the Miniſters faithfull labours,* &c. And laſtly (to omit diuers other places) in the Concluſion, *I cannot but grieue in my very ſoule, when I heare the Miniſters complaine of their pouertie, and want of the benefits of this life,* &c. And againe, *Loe the malice, the enuie and ſpite, which we, whom they terme their* Accuſers, *doe beare vnto them, GOD being witneſſe vnto our conſciences, that we wiſh them all the good that may be.* Theſe things whileſt the Defender diſſembleth, how is he as good as his promiſe, where he ſaith, *I will collect his words with ſuch faithfulnes, that the Anſwerer ſhall haue no iuſt cauſe to complaine of the ſaid collections, as vniuſt, or not agreeing to his owne words* (*Mild Defence pag.* 1.) What iuſtice is it, to take only a piece of a ſentence, and to racke that vpon the tenture-hooke of malitious conſtruction, directly againſt the Auctors meaning?

III.

Ionathans example, alleadged by the Suppliants, is vnlike vnto the Miniſters caſe. For *Saul* in deepe hypocriſy, had made a raſh vow, that whoſoeuer did *taſte any food, &c.* (1. *Sam.* 14. 24.) ſhould be *accurſed, and die the death,* wherefore the people iuſtly reſcued him from the furie of *Saul.* But the actions of our dread Soueraigne are not ſo exorbitant, they are not raſh and headie, but aduiſed and iuſt, intended for vnity and quietneſſe in the Church, to preuent and repreſſe phanaticall giddineſſe, ſchiſme, factions and innouation. Anſwere.

Reply. The Defender replies. *See how wise the children of this world are in their kinde? The auctor altogether wisely and purposely (as it seemeth) concealed the name of Saul in the Argument, that so the worke might be generally and simply respected in it selfe, without any particular eye vnto Saul, out of whose hands the people deliuered Ionathan. If the Israelites iustly rescued Ionathan, as the Answerer confesseth they did iustly, much more iust is it, that many Ministers should be relieued in their troubles.*

Reioynder. I thinke the Auctor of the Supplication is but little beholding vnto the Defender, for ranging him amongst the Children of this world, a phrase in Scriptures properly belonging vnto the Reprobates. But I answere vnto the Reason. The fallacie is, Ἔλεγχος περὶ τὸ μὴ ἴλαττον, ὡς ἴλαττον. For hee maketh that lesse, which is not lesse: there was greater reason for rescuing of *Ionathan*, being the auctor of so great deliuerance, from the furie of *Saul*, who hypocritically without warrant from God, had vowed that *whosoeuer should taste any foode &c. should die the death*; than there is for the rescuing of the refractarie Ministers from the iust execution of Law vpon them: as well becausse by their wilfull obstinacie in perseuering singular and forsaking their calling, they are not the auctors of *deliuerance*, but rather of *destruction* to Gods people; as also becausse the punishment inflicted vpon them, is not vniust and vndeserued, as *Ionathans* should haue been, but iust and deserued for their schismaticall cariage, &c.

V. ARGVMENT.

Supplicat. Many spake earnestly; yea and some haue aduentured their liues in behalfe of the Church of God, as *Nehemiah*, *Hester*: so also did *Joseph* of Arimathea,

thea, and *Nicodemus* for Christs bodie.

Ergo, So should the high Court of Parliament do for the refractarie Ministers and for whole Christ.

ANSVVERE.

I. To the Antecedent.

THe zeale and courage of such as haue been earneſt, or aduentured their liues and eſtate in Gods cauſe, for defence of his eternall truth and Church, is certainely much to be commended and imitated (to their vtmoſt power) of all ſuch as deſire to be called, and be indeed members of the Church of God: but it would be wiſely conſidered, that it were raſhneſſe and foole-hardineſſe, for any to aduenture hazard, or manifeſt danger, by intermedling in a friuolous and vnneceſſarie quarell, and much more for ſuch cauſe as cannot be iuſtified by any probable reaſon. Anſwere.

The Defender replies. *Except by a friuolous quarell, and a cauſe not iuſtifiable, you meane not the cauſe of the Miniſters; you ſpeake nothing to the purpoſe. If you meane that (as needes you muſt) then doe you not ſpeake to vs poore Miniſters alone, but alſo to the Parliament, and to all other (Noblemen, or Gentlemen) that haue intermedled, or ſhall intermedle in our cauſe. Yea, them doe you not cunningly, but openly and plainly, charge all ſuch with raſhnes and foole-hardines.* Replie.

What ſhould mooue the Defender, to imagine that I meane any other Cauſe, but the Miniſters? I meane no other indeed; and yet it followeth not, that therefore I cenſure the Parliament houſe, &c. or charge them with raſh- Reioynder.

nes and foole-hardines. For the Parliament house is not of their faction and straine, as wee haue noted before. What they deserue for this their continuall insolencie and malepertnes in slandring the high Court of Parliament, I referre vnto the religious censure of that noble and wise Assemblie.

II. To the Consequence.

I

Answere: This Consequence hath no coherence with the Antecedent. For there are great ods betweene these examples proposed, and the refractarie Ministers case.

Reply. The Defender replieth. *There should be such ods. For the Auctor reasoneth not* à similibus, *or* paribus, *from likes or equals, but from the lesse to the greater.*

Reioynder. But the oddes are such, that they make the Argument to be plainly inconsequent: for the Auctor of the Supplication makes that lesse, which is euery way greater, as shall appeare in examining the particulars.

II.

Answere. In the time of *Nehemiah*, the Church of the Iewes, hauing been long captiuated, was *in great affliction and reproach*, and the *walles of Hierusalem* were *broken downe*, (*Nehem.* 1.3.) which was not so in the daies of their Fathers. But our Church hauing (by the mercies of God) now long continued in prosperous and flourishing estate, is (God be thanked) glorious still, yea more now, then euer it was in the daies of our Fathers. Furthermore, *Nehemiah*, after he had *wept, mourned, fasted and prayed*, (*Nehem.* 1.4.) spake vnto King *Artashaste, an Heathen and prophane man*, and finding grace in his eyes, obtained leaue to build vp Hierusalem. (*Nehem.* 2.6.) But *Sanballat, Tobiah, Geshem* and others deriding and despising the Iewes,

Iewes, laboured to hinder the worke, but preuailed not (*Nehem.2.19. and* 4.7.15.) Then *Nehemiah* prayed, *My God, remember thou Tobiah and Sanballat, according vnto these their workes.* (*Nehem. 6.* 14.) So euen in the very beginning of our religious Soueraignes raigne, many worthy *Nehemiahs* finding grace in his eyes, haue moued his Maiestie for the continuance of the prosperous estate of our Church, as it was in the daies of our late blessed Queene, albeit his Highnesse was more readie to graunt their request, then they to aske it. And now so many *Sanballats, Tobiahs,* and *Geshems,* as there be refractarie Ministers and Papists, deriding and despising vs, labour to hinder our Ministerie, blaspheming the same, either to be none at all, or adulterate and very corrupt, but (God willing) shall not preuaile. And we still thinking that most of them do sinne of ignorance, cease not to pray vnto God: *O Lord, open the eyes of these men, and lay not this sinne to their charge.*

The Defender replies. *All things being granted that you say* (concerning the glorie of our Church) *doth not hinder, but further the cause. The more the Church flourisheth, the more easie it is to grant that, which the Arguments pleade for. Ministers also of the Word are as necessarie for preserving and increasing of the glorie of Churches, as for the procuring thereof at the first.* Reply.

Not *hinder?* If our Church be glorious and flourishing both in the entire and sound profession and practise of Gods truth, in the exercises, meanes, and signes of faith, (which is the true and principall glorie of the Church) and also in the outward state, Discipline and Gouernment thereof (which Glorie is secondarie and depending of the former) how can it bee, but that giddie innouation, the vtter ouerthrow of Ecclesiasticall policie, and the bringing Reioynder.

in of the Presbyterian prelacie, euen almost equalizing Papall tyrannie, should be a maine blemish, and vncurable maime vnto the GLORIE of our Church? It is true indeed: that *the Ministers of the Word are necessarie for preserving and encreasing of the glorie of Churches*; but are there no Ministers, but such as be refractarie? Haue we not store (God be praysed) of sufficient religious Ministers alreadie? And are not the Vniuersities able continually to afford farther supplie?

Reply. *But alas*, saith the Defender, *I would God our Church did so flourish, as you pretend: Indeed it hath many rich mercies, God be blessed for them; but he that seeth not what the Church wanteth, doth not rightly acknowledge that which it hath. We want some of those Officers, that Christ hath commended by his Apostles to the Church, What Christian heart is so stonie, that it doth not mourne; what eye so blind, that it doth not gush out with teares, to consider and behold the miserie of our supposed glorious Church, by the spirituall nakednes, blindnes, and pouertie thereof? I meane the great ignorance, the superficiall worship of God, the fearefull blasphemies and swearings in houses and streetes, the direfull cursings, the open contempt of the Word and Sacraments, the wicked prophanations of the Lords daies, the dishonor of superiours, the pride, the crueltie, the fornications, adulteries and other vncleannesses, the drunkenes, the conetousnes, the vsuries, and other the like abominations; almost as grieuous, as either heretofore in the time, or now in the places of Poperie, when and where there was no preaching at all of the Gospell? O behold and pittie the woefull and lamentable state of our Church in these things!*

Reioynder. What maruell is it, that the Owle cannot SEE, in a cleare Sun-shining day, whose only delite is to flutter, and to roue about in the profound darkenesse of the night? And can any man thinke it strange, that the Defenders eyes dazle at the Glorie and goodly order of our Church, when nothing pleaseth him, but the *Aërian* or Presbyterian confusion? Oh, but *there want some Officers in our Church, which Christ commended vnto vs, by his Apostles.* What Officers be those?

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ô they are *the Lay Presbyterian Aldermen. Hinc illæ lachrymæ*; heere lyeth the soare a bleeding. We want the supposed Apostolicall Senate of Aldermen; and for this cause, we are spiritually naked, and blind, and poore, and miserable, and what not? But when wil the Defender proue, that either Christ, or his Apostles commended any such Aldermen vnto vs? Shall we beleeue him on his bare word? What other proofe brings he, or any other of the faction? And yet vpon this most beggerly Supposition, neuer granted by vs, because neuer proued, nor able to be proued by them; he openeth his foule mouth, most wickedly traducing and slandering the Church of GOD, as guiltie of *great ignorance*, of *superficiall worship of GOD*, of *blasphemies, swearings, direfull cursings*, and many other horrible and monstrous enormities, which my pen doth euen blush to relate after him. We reade (1. *King.* 22. 21. 22.) of a wicked Spirit, that liberally promised his seruice in seducing King *Ahab*, by being a lying Spirit in the mouth of all his Prophets: Except this foule fiend hath entred into the Defender, and wholly possessed him; I cannot possibly imagine, how his pen could so leasingly raue against our whole Church. I beseech the Lord, that hee would vouchsafe, to rebuke the euill Spirit, and to giue the Defender grace to repent him in time, by confessing his malice against the Church of God. But let vs heare what he saith further.

The Defenders slanders against the Church.

But to returne, herein you erre not a little, in that you confound the state of the Church, and of the Common-wealth of the Iewes. The Common-wealth was indeede at that time in much miserie. But was the Church also amongst them, for such things as wherein chiefly consisteth miserie, in as bad condition? Reply.

Doe I confound the Church and Common-wealth of the Iewes? Was not the CHVRCH in distresse, being but lately returned from the Captiuitie of *Babylon*? Can the Common-wealth be in extreame miserie, and the Church haue no feeling thereof? Was not the Temple at *Hierusalem* the speciall place of Gods worship, which now, by rea- Reioynder.

son

ſon of the deſolation of the Citie, was but little regarded, and the lawes not executed? Did not *Nehemiah*, after his returne from *Artaſhaſte*, reforme many things as well in the Church, as in the Common-wealth? It ſeemes the Defender cares not what he writes, ſo he contradicts my ſayings. But he proceedeth.

Reply. *The ods that before he ſpake of, now he maketh likes. Is this to diſpute* ad idem, *and to the purpoſe?*

Reioynder. As I ſaid before, ſo I ſay ſtill, that there is GREAT ODS betweene the example of *Nehemiah*, and the refractarie Miniſters caſe. And doe I now make thoſe ODS LIKES? Nay contrariwiſe, I make *Nehemiahs* caſe to be OVRS, and the refractarie Miniſters, *Tobiahs*, *Sanballats* and *Geſhems*. Is not this *ad idem*, and to purpoſe? Where is the Defenders vnderſtanding?

Reply. *Touching his worthie* Nehemiah *(whom he compareth to ancient good* Nehemiah*) let this be obſerued, that although he ſpake of the prayer and faſting of the ancient* Nehemiah, *yet he ſpeaketh not of the prayer and faſting of his new* Nehemiah. *What may be ſuſpected or noted herein, I leaue to the conſideration of the wiſe and iudicious Reader, that remembereth what oppoſitiō many of the Prelats haue alwaies made to true faſting.*

Reioynder. I ſpake not of ONE, but of MANY worthy *Nehemiahs*: neither needed theſe to haue faſted and prayed, the Church being not then afflicted, as it was in auncient *Nehemiahs* daies: and (I thinke) the Defender is not ignorant, that *Similitudes runne not with foure feete*, as the Prouerbe is. As for the *Oppoſition of many of the Prelats to true faſting*, it is vtterly vntrue that any Prelat euer oppoſed himſelfe againſt true faſting, except it were peraduenture againſt the diſordered conuenticles, and preſumptuous practiſes of ſome harebraind Refractaries, contrary vnto all good Diſcipline and order.

Reply. *Touching the* Tobiahs, Sanballats, *and* Geſhems *(whom faine he would haue to be thoſe that he cals refractarie Miniſters, as well as the Papiſts) let him not deceiue himſelfe herein. For the wiſe and Chriſtian Readers, are able to diſcerne them to*

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be most worthy of these names, that striue most for mens precepts, that studie more to please men then God, that preach not themselues, and hinder them that would: whose chiefe worke is not to encrease God his kingdome, but to vphold their owne, fearing nothing more, then the downefall thereof: which also feed not the Lords people, with the bread of eternal life, but their owne bodies with the meate that perisheth, and with carnall delights, &c. but the righteous Lord in the end shall plead our cause, if not in this life, yet in the world to come, when some of our aduersaries (without repentance in the meane time) shall be throwne into the place, wherein is weeping and gnashing of teeth.

Reioynder. The refractarie Ministers like vnto *Tobiah* and *Sanballat*.

Cease your rash iudgement, and restraine your censuring and lying Spirit, if you can awhile; and turne the backside of the wallet before you: then consider, that they most aptly resemble *Tobiah*, *Sanballat* and *Geshem*, who by tooth and naile labour to let the building of the spirituall *Hierusalem*, by withdrawing their seruice, breaking vnitie, and disturbing the peace of the Church; of which sort are both the refractarie Ministers and the Papists, who are as guiltie herein, as were *Tobiah*, *Sanballat*, and *Geshem*, for hindering the building of the materiall *Hierusalem*.

Reply.

Moreouer whereas I had said, that I thought that most of the refractarie Ministers and Papists did sinne of ignorance, the Defender replieth, *See how this man tumbleth vp and downe, and how he contradicteth himselfe? Hath not he before expressely charged all of vs, to do that which we do for carnall respects? I meane in his Preface.*

Reioynder. Supposed Contradiction.

See how the Defender iugleth vp and downe! 1. Are not my words spoken aswell of the *Papists*, as of the *refractarie Ministers*? 2. What is in my Preface contrarie to what I affirme heere; or rather, doth not the Defender, by some iugling tricke, suppresse some words in my Preface, whereby, deceiuing his Reader, he might perswade a contradiction? The words are these;

It cannot be denied, but that the Ministers presumptuously and wilfully contend with the Magi-

ſtrates, impugning his auctority in *Things indifferent*, and ſoueraigntie in *Eccleſiaſticall cauſes*, which all of them do for carnall reſpects: Some becauſe they know not otherwiſe how to be maintained, but by depending vpon that faction; ſome to gratifie their benefactors and patrons, and to pleaſe their friends; ſome for diſcontentment and want of preferment; ſome for giddines of innouation; ſome for pride of heart and ſelfe loue; ſome for hatred of order and reſtraint of their libertie; ſome ſtill to retaine the opinion of conſtancie in perſeuering ſingular; and others OF MEERE IGNORANCE, which yet is wilfull and affected, ſeeing they will not learne the ſtate of the Controuerſie, which they are bound to know, and therefore cannot be excuſed.

What? Haue not I named IGNORANCE heere amongſt the reſt? and is not Ignorance carnall? Where then is the Contradiction? Let the Reader iudge.

III.

Anſwere. In the daies of the noble and renowmed *Queene Heſter*, all the Iewes ſhould haue been ſwallowed vp by the tyrannie of *Haman*, had not that vertuous Queene, by aduenturing her owne life, deliuered her people from deſtruction. But I hope the Suppliants do not thinke our Church to be in ſo deſperate a ſtate, neither outwardly, nor ſpiritually: and if they do, yet none can be ſo fooliſh as to beleeue it.

Reply. The Defender replieth. *May we feare nothing to our whole Church and Kingdome, for the hard dealing of the Prelats towards the ſoules of many thouſands of our owne Nation? Let no man deceiue vs with vaine words; Bleſſed is the man that feareth alwaies. There is danger in ſecuritie, there is much more ſafetie in a godly feare. As for the ſpirituall danger of the Church,*

Epheſ. 5. 6. Prou. 28. 14.

Church, it appeareth by the decay of the ſpirituall beautie, and by the encreaſe of the ſpirituall deformitie, that is, of ignorance and of impietie in thoſe places already which are depriued of their good Miniſters.

But what is this, to proue that the example of *Q. Heſter* was rightly alleadged by the Suppliants, to prouoke the high Court of Parliament, to ſpeake for the refractarie Miniſters? The danger of the Church in *Heſters* time was very great and imminent: The danger of our Church (GOD be thanked) is but an exſtaticall imagination of the Suppliants and Defenders braines. Oh, but the *hard dealing of the Prelats towards many thouſand Soules*, ought to cauſe vs to feare continually. What? Is the remouing of SCHISMATIQVES, and the ſtopping of the mouthes of ſuch clamorous wranglers, as ſtirre vp diſſention and diſcord in the Church, hard dealing towards mens ſoules? Who will ſay ſo, beſides the Refractaries, and their abettors, the Browniſts? But how doth this *Elymas* peruert that ſaying of Scripture, *Bleſſed is the man that feareth alwaies*, (*Pro.* 28.14.) Is this feare meant of the feare of puniſhment? Nay, let him remember, that GOD will ſend FEARE vpon the wicked, where no feare is: that ſuch as obſerue not Gods commandements, ſhall feare day and night, (*Deut.* 28.66.) that the ſame which the Wicked feareth, ſhall come vpon him, (*Prou.* 10.24.) As for his ſlandering our Church with decay of Spiritual bewtie in thoſe places, which are depriued of their good Miniſters; if it be ſo, then woe vnto them by whom the offence commeth, that ſo eaſilie gaue place vnto the Wolfe: But I maruell he was not aſhamed, ſo impudently to auerre that, which all the Land aud daily experience teſtifie to be an impious Calumnie. Reioynder.

IV.

The examples of *Ioſeph of Arimathea* and *Nicodemus*, are altogether impertinent: for neither had *Pilate* any reaſon, to deny the buriall of Chriſts body being dead: nor is the Miniſters requeſt, concerning Anſwere.

Croſſe and Surplice any thing of ſuch importance, as was the buriall of Chriſts body. For it is not true that they contend about *Whole Chriſt Ieſus*, and the *Miniſterie of the Goſpell*, as the Suppliants heere ſuggeſt.

Reply. The Defender replieth. *The Argument ſpeaketh of the honorable buriall of Chriſts bodie: the Anſwerer only of the buriall, leauing out* honorable; *is not this Sophiſtrie?*

Reioynder *Is not this Sophiſtrie?* Nay, is not this Knauerie? The very words of the Argument are theſe *(pag.7. of the Supplication) Further to adde one other example briefely: If fearefull* Ioſeph of Arimathea *went boldly to* Pilate, *and* ASKED THE BODY OF IESVS. *And if* Nicodemus *(before as fearefull as the ſaid* Ioſeph) *ioyned with him in the honorable buriall thereof*, &c. Did *Ioſeph of Arimathea* deſire of *Pilate*, that he might HONORABLY burie the body of *Ieſus*? This indeed is the Defenders dreaming, or rather doating conceipt; which neither the Author of the Supplication doth affirme; nor can be proued by Scriptures. Search the text *(Matth. 27.57. Mark.15.43. Luk.23.52. Ioh.19.38.)* and you ſhall find that *Ioſeph of Arimathea* asked the *Body of Ieſus*; but not a word ſpake he to *Pilate*, of the BVRIALL thereof, much leſſe of HONORABLE BVRIALL.

Reply. The Defender vrgeth. *If the Miniſters requeſt concerning Croſſe and Surplice, be not of ſuch importance, as the buriall of Chriſts body, this weakeneth not, but addeth ſtrength to the Argument. For the leſſe it is, the more eaſily it may be granted, and the more eaſily it may be granted, the more boldly it may be ſued for.*

Yes, it ſo weakeneth the Argument, that it ouerthroweth it altogether. For the leſſe that the thing deſired by the Suppliants is, the more ought they to be aſhamed, in being ſo troubleſome vnto the honorable Court of Parliament to intercede for them in ſo needleſſe and ſmall a ſuite.

VI. ARGVMENT.

Many Congregations, Men, Women, Children, Maſters and Seruants, of all ages and conditions, are in great heauineſſe for their Paſtors, and doe make lamentable moane for them. *Supplicat.*

Ergo, The States of the Parliament muſt needs be Suiters vnto his Maieſtie for reſtoring of them againe.

ANSVVERE.

I. To the Antecedent.

I.

IF the Antecedent be true, as the Suppliants ſeeme confidently to affirme; then ſurely the more hard hearts haue thoſe cruell Tyrants, rather then ſhepheards, that hauing no pitie, nor compaſſion vpon thoſe ſillie ſheepe, deſperately forſake their flockes, ouer whom the Lord had made them ouerſeers; and relinquiſh their vocation for litle or no cauſe at all. Anſwere.

The Defender replies two things. 1. *We muſt haue pitie and compaſſion on our ſheepe, that we wound not our owne ſoules. We muſt (as hath been ſaid) eſchew euill, and doe good: not commit euill, to doe good. As gold may be bought too deare, ſo may the good of our people.* Replie

As if dutifully to obey the ordinances of our Church, were to commit euill. Whereas indeed rebellion is as the ſinne of witchcraft, and he that reſiſteth the Magiſtrate ſhall not be guiltleſſe. The Error is Ἔλεγχ. παρὰ τὸ εἰς ἀρχὴ παραλαμβανον. Reioynder.

2. *By the like Reaſon, a Theefe may complaine of the hard-* Reply.

nes of his heart, that had rather loſe his purſe, than haue his throate cut.

Reioynder. The Reaſon is not like; for there is great ods betweene wearing a Surplice, and hauing ones throate cut, as euery man knoweth. How doth this reaſon argue? *As hee hath an hard heart, that had rather loſe his purſe, than haue his throate cut: So he hath an hard heart, that had rather loſe his liuing, than weare a Surplice.* The error, is Ἔλεγχος παρὰ τὸ μὴ ὅμοιον ὡς ὅμοιον. And, Ἔλεγχος παρὰ τὸ ἀκόλουθον.

II.

Anſwere. Thoſe *Congregations, Men, Women, Children, &c.* may ceaſe to mourne any longer, and comfort themſelues herewith, *viz.* that ſeeing their vnfaithfull and vngratefull Paſtors, haue dealt ſo vnkindly and vndutifully with them; yet (God be thanked) the Lord hath ſtore of good & faithfull Seruants, which he will ſend forth into the Harueſt, who both can and will breake the bread, and powre out the water of eternall life vnto them, and performe the duties of faithful Shepheards, that wil neuer forſake them, nor runne away when they haue moſt need of their helpe.

Reply. The Defender replies. *Thoſe that will not runne away, where are they to be found? What net may one haue to catch them? what keepe to hold them? For doe not the* FORMALISTS *daily runne away from their people? Doe they not take another Liuing, and keepe the former alſo, leauing one to ſome iourney man fit for all companies? Yea both Maſter and man, oftentimes leaue both flockes to the Wolfe: yea I know ſome that forſake their owne charges, and are Curats elſewhere vnder other. And to whom doe ſome of them leaue their owne? To one that all the weeke long goeth to hedging, ditching, threſhing, and other day labour for his liuing: Who on the Lords day, is at Church with a White Surplice to reade Seruice, &c.*

If

If the *Formalist* be such a man, as the Defender paints him out in this place; would GOD our Church were fairely rid, as well of the *Formalist* (if any such be amongst vs) as of the refractarie Minister; seeing the one is as negligent and slothfull, as the other is schismaticall and factious; and both of them pernicious vnto Gods people. And let the Defender informe the Gouernours of the Church of any such in the Ministerie, and I doubt not but he shall see all such persons either speedily reformed, or turned out of the Church. But if the Defender meanes by *Formalists*, all such Ministers, as be regular and obedient vnto the gouernment and discipline of our Church, then hath hee entred againe into his Common place of Calumniation and lies, which needeth no further answere. Reioynder.

II. To the Consequence.

The Consequence followeth not from the Antecedent, but this rather; Ergo, *The Pastors must needs haue pitie vpon their miserable distresse, and obeying the wholesome ordinances of the Church, returne againe and comfort them.* Answere.

The Defender replieth. *We will returne againe to our people and comfort them, when the Ordinances of the Church, are proued by Gods Word to be wholesome.* *Reply.*

If your consciences be not yet perswaded of the wholesomenes and lawfulnes of our Churches ordinances; wherfore do not you obiect any thing against our Bookes written purposely of that Argument? But I feare me, it fareth with many of you, as it doth with most part of the Papists in other things; to wit, that your wils and affections ought to be beaten downe, and terrified with Gods threatnings against cõtemptuous and wilful impugners of the knowne truth, rather then your iudgements reformed or rectified in these controuersies. I pray GOD forgiue you your wilfull obstinacie and contempt, and encline your hearts to embrace peace and vnitie; that at length we all may be one, as GOD the Father, and CHRIST IESVS are one. Reioynder.

VII. ARGV-

VII. ARGVMENT.

Supplicat. To regard the refractarie Miniſters, is to regard the whole land, the States of Parliament, their Wiues and Children, the King and Kingdome.

Ergo, If the high Court of Parliament loue the ſafetie, peace, wealth, and glorie of King and Kingdome, and of themſelues & theirs, they muſt ſpeake and do what they may, for the Goſpel and the Miniſterie thereof.

ANSVVERE.

I

Anſwere. WHat can a ſenſible man make of this *Enthymeme? The refractarie Miniſters are the ſafetie of the whole land:* Ergo, *The Court of Parliament muſt ſpeake for the Goſpell.*

Reply. The Defender replieth. *The title REFRACTARIE omitted, he is a ſenſeleſſe man that can make nothing of that* Enthymeme: *eſpecially theſe Miniſters pleaded for being proued true and faithfull. For though the Goſpell and the Miniſters thereof be diſtinct, yet he that ſpeaketh for one, ſpeaketh for both, and he that ſpeaketh for both, ſpeaketh for the Land, the ſafetie whereof dependeth vpon both.*

Reioynder. *Note the Defenders skill in Logike* The Defender ſpeakes ſo reſolutely and confidently of this *Enthymeme*, that he ſhould ſeeme to be ſome very profound & acute Logician. But let vs examine his skill a litle. Suppoſe that which is moſt falſe, to wit, that the Schiſmaticall

ticall Miniſters are not refractarie, yea that they are not Schiſmaticall, that they are not diſobedient vnto their lawfull Gouernours, nor ſtirred vp diſſention amongſt vs; which is more, that they are good and faithfull Miniſters. Suppoſe (I ſay) all this; What can a SENSIBLE Logician (not ſuch a one as the Defender is) conclude out of this *Enthymeme*? *The Miniſters* (whereof we ſpeake) *are the ſafetie of the whole Land* Ergo, *The Court of Parliament muſt ſpeake for the Goſpell.* How many termes hath this *Enthymeme*? Let vs recken them. 1. *Miniſters*, 2. *Safetie of the Land*, 3. *Court of Parliament*, 4. *The Goſpell.* Can this *Enthymeme* be reduced into a *Syllogiſme*, hauing foure termes? Here we want ſome of the Defenders skill to helpe vs. Yea but, *He that ſpeakes for the Goſpell, ſpeaketh for the Miniſters thereof.* The Conſequence is not neceſſary. But grant it ſo. Are there no other Miniſters, but ſuch as be Refractarie? The error, is Ἀσυλλογισία. And, Ἔλεγχος παρὰ τὸ ἀσύμβατον.

II.

The Antecedent is very improbable, if not altogether falſe; both becauſe there bee thouſands of Godly faithfull Miniſters in the Kingdome, which are not of their faction, that are as *Charets and Horſemen*: and alſo becauſe the Miniſters are therefore termed *Charets and Horſemen*, becauſe they are Gods inſtruments for gathering of his Saints by the exerciſe of their Miniſterie. But theſe men refuſe to exerciſe their Miniſterie; they haue relinquiſhed and forſaken their calling: wherefore they can, by no reaſon, be termed *Charets and Horſemen.* And ſo far are they from being the *Safetie of the Land*, that would God they were not the Sores of the Church, and Sowers of ſedition, I meane Schiſme and faction. Anſwere.

The Defender replieth. *Generally throughout the whole Land,* Reply.

Land, there are Sixe reading Ministers, for one Preacher; at the least, by practise. For there are some that are licensed to preach, that neuer did, are, or were able to preach. Many also that can preach, seldome doe preach. Some also that doe preach (and that often) do it so Popishly, or otherwise so corruptly; so foolishly and ridiculously, to make sport rather than to edifie; so vainely and vnprofitably, that it were better to hold their peace, then so to preach.

Reioynder. I defend not ignorant or negligent Ministers, neither also such as preach Popish, corrupt, or foolish doctrin: but hartily wish, that al such were either reformed or remoued. But sure I am that this speech of the Defenders, is a calumnious and lying *Hyperbole*, which if he were enforced to proue by particular *Induction*, he would come farre short of his reckonning. Whosoeuer in his Sermons taxeth their singularitie and schisme, these men will presently calumniate him to preach *Popish, corrupt, foolish* and *ridiculous doctrine*. The Error, is Διαβολία.

III.

Answere. For the Consequence, I am sure it is from a Topique place called *A baculo ad angulum*, from the Staffe to the corner: for it hath not the least coherence with the Antecedent, except the Suppliants meane that these words, *Refractarie Ministers*, the *Gospell*, the *Ministerie of the Gospell*, be conuertible termes: which is absurd and vnpossible.

To this the Defender Replieth NOTHING.

IIX. ARGVMENT.

Supplicat. The Magistrate ought to execute iustice and iudgement, and to deliuer the oppressed.

Ergo,

Ergo, Much more ought the high Court of Parliament to do ſo, and to deliuer the refractarie Miniſters.

ANSVVERE.

To the Conſequence.

THE Conſequence hath two parts. 1. *That the Honorable Court of Parliament is to execute iuſtice and iudgement*; which I grant. 2. *That they ought to deliuer and reſtore the refractarie Miniſters*. That reſts to be proued ſtill: becauſe they haue not yet iuſtified their cauſe, and declared that they are vniuſtly oppreſſed, nor can euer do. Anſwere.

The Defender replieth. *That the Miniſters haue not yet in Law (whereof the preſent queſtion is) iuſtified their cauſe, and declared that they are vniuſtly oppreſſed, nor can euer do, is not for want of matter of Iuſtification, or for want of the truth of vniuſt oppreſſion: but* Reply.

I. *Becauſe they haue not been admitted to appeale, and to proſecute the Iuſtice of the Land, nor to call in queſtion the proceedings of their Ordinaries, vpon a pretenſe of a Canon lately made,* Grieuances and Oppreſſion pretended by the Refractarie Miniſters.

II. *Becauſe ſome Ordinaries in their Sentences, haue vniuſtly and leaſingly charged ſome Miniſters, with the deniall of the Oath to the Kings ſupremacie: and ſtuffed their ſentences full of generall crimes, contrary to the right forme of Iudgement.*

III. *Becauſe vpon notice giuen vnto the Patron of the auoydance of the Church, they haue not only inſtituted new Clerkes, but alſo intimated, that the poſſeſſion of the Church was kept,* per vim Laicam, *whereby the partie appellant, hath been remoued out of his poſſeſſion.*

IV. Because ſundry Ordinaries vpon appeales made before them, haue taken order with their Regiſters and Notaries, not to deliuer to the parties appellant, any note or copie, of any act or ſentence made or giuen before them.

V. Becauſe ſundry Sentences of depriuation haue been giuen, à Iudicibus non ſuis, *namely by ſuch, whoſe iuriſdiction was ſuſpended and ſhut vp by the Archbiſhop of Canterburies Commiſſion, and his Archiepiſcopall Viſitation.*

VI. Becauſe the whole power and iuriſdiction by ſundrie Dioceſans was committed in ſolidum *for tearme of life, vnto their principall Comiſſaries, Officials, or Vicars generall, which they could not reſume at their pleaſure.*

VII. Becauſe Sentences haue been ginen, nullo iuris ordine ſeruato, *but* omni iuris ordine ſpreto & neglecto.

IIX. Becauſe ſome Sentences haue been giuen in ſome priuate Chamber of ſome common Inne or Tauerne, and not in publico & competente foro.

IX. Becauſe ſome Sentences haue been giuen, not vpon inquiſition, information, or accuſation, according to the Statute, but only vpon proceſſe, ex mero Officio.

X. Becauſe ſome Miniſters haue been deprined only for not ſubſcribing to the three Articles mentioned in the 36. Canon.

Reioyner. Scriptures and Reaſons not ſucceeding to the Suppliants and Defenders wiſh, nor ſorting to that effect they purpoſed; now they haue entered a more politique courſe, challenging the proceedings againſt the refractarie Miniſters, in the Eccleſiaſticall Courts, not to be iuſtifiable by Law, and pretending that they are dealt with, and grieuouſly oppreſſed (forſooth) contrary to Law, as if they did cary a principall and zealous care to haue all his Maieſties Lawes duly obſerued.

Of the lawfulnes of the proceedings againſt the refractarie Miniſters.

For my owne part, I go not about to defend the fact and proceedings of particular men in this caſe of Depriuation, becauſe

becauſe I know not the circumſtances whereby they were induced ſo to determine; neither haue I the leaſure and meanes (at this inſtant) to enquire thereof: and I doubt not but the graue and wiſe Perſonages here traduced by the Defender, are able to anſwere for themſelues, and ſufficiently to iuſtify their proceedings againſt this Calumniator. Only I am (according to my poore abilitie) to maintaine the generall equitie of the proceedings, ordained and practiſed by the preſcript and determination of our Church and State, againſt theſe factious Miniſters. Wherefore I anſwere to theſe particular Grieuãces, or branches of ſuppoſed Oppreſſion.

Anſw. to the 1. Grieuance. Of factious Appellants.

To the 1. 1. Factious Appellants, are denied proſecution of their friuolous and vniuſt appeales, becauſe they are notorious perturbers of the peace of the Church: and the CANON made thereupon, ſeemeth to haue reference vnto a locall Statute of the Vniuerſitie of OXFORD, whereby Nightwalkers, incontinent liuers, and ſuch as commit any corporall violence, to the diſturbance of the common quietnes of the Vniuerſitie, are tearmed perturbers and breakers of the publique peace, and therefore are not permitted to proſecute the ordinarie courſe of appeales granted to others in Ciuil and Eccleſiaſticall cauſes; with which kind of people, the refractarie and incorrigible Miniſters are iuſtly to be rancked, as men that are not by the Iudge *ad quem* permitted to make their appeales, nor haue the ordinary times and termes of proſecution allowed them. For as by the Statutes of the ſaid Vniuerſitie, the *Iudices inhibitionum* are the Proctors, who are to tye the hands, and to ſhut the mouthes of all Iudges from proceeding or annulling ſuch Sentences as are by them giuen, if they in their diſcretion ſhall thinke it fit, and by the Statutes are lawfull: So is the Archbiſhops Iudge *ad quem*, by the Decrees of the Conuocation, confirmed and ratified by the Kings auctoritie, prohibited, as the Proctors of the Vniuerſitie are, to giue paſſe to ſuch factious Appellants. The equity of which reſtraint is apparant by the reaſon thereof,

inſerted in the preâble of the Canon (98.) cited by the Defender, Becauſe *they who breake the Lawes, cannot in reaſon claime any benefit or protection by the ſame.* II. Conformable hereunto, it is decreed both in the *Ciuill* and *Canon Lawes:* In the *Ciuill* Law it is ſaid. (*ff. lib. 49. tit. 1. de Appellationibus, l. 16.*) *Conſtitutiones quæ de recipiendis nec non appellationibus loquuntur, vt nihil noui fiat, locum non habent in eorum perſona quos damnatos ſtatim puniri publicè intereſt, vt ſunt inſignes latrones, vel ſeditionum concitatores, vel duces factionum.* Stirrers vp of ſedition, and leaders of factions ought not to be permitted to appeale, but muſt be preſently puniſhed. (*Vide Bartol. ad lib. 49. Digeſt. de appellat. l. 16. Conſtitutiones.*) Alſo (*Cod. lib. 7. tit. 65. Quorum appellationes non recipiuntur. l. 2.*) the Emperours *Conſtantius* and *Conſtans* decree, that *Confeſſus non auditur appellans:* but the refractarie Miniſters do not only CONFESSE, that they are ſuch, but alſo wilfully PROFESSE that they will NEVER be conformable, and ſubmit themſelues vnto the Kings Eccleſiaſticall Lawes and ordinances. Wherefore then ſhould they be permitted to appeale? Againe in the *Canon* Law it is decreed, *Si verò publicus eſt & notorius* (eorum exceſſus) *appellationis obtentu non prætermittas, quin eos excommunicatos denuncies.* (*Decr. Greg. lib. 2. tit. 28. de appellationibus, cap. 13. Peruenit ad nos.*) If the Appellants crime or exceſſe be publique and notorious, they are not permitted to appeale. (*Vide Gloſſam in verſ. Notorius.*) Moreouer *Durandus* ſaith, *In delictis notorijs non admittitur appellatio,* (*Durand. Speculi lib. 2. part. 3. §. In quibus autem caſibus. nu. 13.*) and *Maranta, Quartò principaliter limita, non procedere* (appellationem) *in factis notorijs, quia in illis non admittitur appellatio,* (*Rob. Maranta Speculi aurei part. 6. Verſic. Et quando appellatur. nu. 293.*) Now euery crime is NOTORIOVS by Confeſſion (*Sext. Decr. lib. 2. tit. 15 de Appellat. cap. 3. Romana Eccleſia. §. Si autem. in Gloſſ. Verſ. Vel de quo.*) *Nec poteſt negari crimen per confeſſionem fore notorium.* In like manner *Panormitan* writeth, *Si verò Subditus commonitus à Prælato appellauerit, ſi eius exceſſus euidentiâ*

dentiâ rei, vel ipſius confeſſione, vel alio modo legitimo fuerit manifeſtus appellationi deferatur: cum appellationis remedium non fuerit inſtitutum ad defenſionem iniquitatis, ſed ad præſidium innocentiæ, (*Panormit. de appellat. cap.61. Cum ſpeciali. §. Porrò.*) Alſo *Durandus, Appellatio non debet eſſe præſidium iniquitatis,* (*Duran. Spec. lib.2.part.2.§. In quibus autem caſibus, nu.13.*) And *Maranta Septimò limita, non procedere* (appellationem) *in Latrone inſigni & famoſo, item in Seditioſo & auctore alicuius factionis: quia quicunq; damnatur de huiuſmodi criminibus, vel altero ipſorum, non appellat, nec ſuperſedetur executioni,* (*Marant. Spec. aurei. part.6. Verſic. Et quando appellatur. nu.296.*) The refractarie Miniſters are required to conforme themſelues, according to the order eſtabliſhed. They refuſe: and being proceeded againſt, they appeale. To what end? *ad perſeuerandum in malicia,* to continue ſtill in their ſingularitie and faction. Now who ſeeth not that ſuch appeales are vniuſt and vnlawfull; ſeeing the remedy of Appeales was not ordained to bee a cloake and defence for wickednes; and *Appellatio fruſtratoria nunquam eſt admittenda,* (*Durand. Spec. lib.2. part.3.§. In quibus autem caſibus. nu.33.*) III. The proceeding againſt the Miniſters, is according to the expreſſe letter and meaning of the Kings Lawes and Statutes; and whither would they appeale from the King? *Non appellatur à Principe,* (*Durand. Spec. lib. 2.part.3. §. Videndum à quibus appellari poſſit. nu.15.*) IV. It is the common courſe of all Iuſtice, after any contempt, firſt to obey the cenſure of the Court, and then to plead to the vniuſt proceedings pretended: and therefore do the Archbiſhops Iudges require nothing, but what the Kings Eccleſiaſticall Lawes do preſcribe.

To the 2. There is not any man that will haſtely beleeue, that any Ordinarie did euer vniuſtly, and leaſingly charge any Miniſter with deniall of the Oath of Supremacie, as the Defender (perhaps) moſt leaſingly ſuggeſts, without particular inſtance of time or perſon. And touching the Sentences, they are euer conceiued in generall termes, with relation to the proceſſe, wherein are contained the particular crimes, Anſw. to the 2. Grieuance.

crimes, *In ſententia definitiua regulariter non requiritur expreſſio Cauſæ*, ſaith *Cæſar Contardus, in l. Vnicam. Cod. Si de momentanea poſſ. fuerit appellatum. pag.* 110. *Vide ff. de appell. l.* 2.

Anſw. to the 3. Grieuance. To the 3. The equitie of the proceedings, dependeth vpon the reaſons alleadged in the Anſwere to the firſt Grieuance. Seeing the partie depriued is dead in Law, his appellation being void and of no effect, as is aforeſaid, the Ordinarie is bound to giue intimation, and notice vnto the Patron of the auoydance of the Church, whereupon he inſtituteth a new Clerke, being preſented vnto him, whom if any ſhall reſiſt, it is the ordinarie courſe of Law he ſhould be remoued, by the writ *de vi laica remouenda*: which writ the reuerend and ſage Iudges of the Common Law would neuer grant, except it were liable in ſuch a caſe. And if this courſe be to be held INIVRIOVS, then certainly, not the Eccleſiaſticall proceedings, but the Common Law is to be blamed, for both the *Intimation*, and the *Writte de vi laica remouenda* are Common Law,

Anſw. to the 4. Grieuance. To the 4. The fact is particular, if it be true. Neither are the Regiſters and Notaries vpon their oath, to deliuer copies of the Acts made before them; but only to write the ſame truely, without falſification, corruption or forgerie: albeit the refuſall of deliuering copies, their fees being tendered them, is otherwiſe puniſhable by the Canon.

Anſw. to the 5. Grieuance. To the 5. I. The Ordinarie is the Archbiſhops Deputie, and exerciſeth Eccleſiaſticall Iuriſdiction, as from and vnder the Archbiſhop. II. The Archbiſhop his inhibition, during the time of his Viſitation, is *in mouendis, non motis*. III. If the Biſhop ſhould do any thing againſt the Archbiſhops inhibition, it followeth not, that therefore his act ſhould bee void in Law, but his contempt were puniſhable, &c.

Anſw. to the 6. Grieuance. To the 6. The Biſhops grant vnto his Commiſſaries, Officials or Vicars generall, is no otherwiſe but *ſaluis iuribus Epiſcopalibus*: neither can the Biſhop ſo reſigne his iuriſdiction vnto another, but that he may at his owne pleaſure aduocate

aduocate any cause vnto himselfe. No Comissarie or Officiall can depriue a man, for *Eius est destituere, cuius est instituere.*

To the 7. It is a flat vntruth, and a meere διαβολία. Answ. to the 7. Grieuance.

To the 8. I. The question is not of the nullitie of the act, but whether the Bishop did obserue *decorum*, for simplie the Ordinarie may *ius dicere* in any part of his iurisdiction. II. The parties consented to the place. III. The fact is particular. Answ. to the 8. Grieuance.

To the 9. Processe made *ex mero Officio*, is made by INQVISITION, according vnto the letter and meaning of the Statute: for the Bishop may lawfully inquire *ex Officio. Lyndwood* saith, *Siue scandalum, siue periculum, siue suspicio grauis sint contra aliquem, Prælatus suus potest procedere ad inquisitionem, vel si non inueniat probationes indicet purgationem &c. Lynd. Constitut. Prouinc. lib. 5. cap. 1. §. Compellant. in Gloss.* Answ. to the 9. Grieuance.

To the 10. The fact, if it be true, is particular, and needeth no farther answere. Ans. to the 10. Grieuance.

II.

In the meane time I would propound two or three Questions vnto the Suppliants, wherein I would craue their resolution and direct answere. Answere.

I. *Quære.* Whether the Church vnder Christian godly Magistrates, hath any Tribunal proper vnto it self, for deciding of Controuersies, and punishing of such persons, as shall refuse the ordinances thereof? 3. *Quæres* proposed to the refractarie Ministers.

II. *Quære.* Whether so many iudiciall Acts of depriuation of Bishops, Priests, Ministers, from their Benefices &c. since the Conquest to the time of *Magna Charta*, and sithence that to this age, were euer held to be contrary to the Lawes of this Kingdome, and *Magna Charta?*

III. *Quære.* Whether any Iudge of this Realme, or any chiefe officer learned in the Lawes, be of opinion, that ſuch Sentences of deprivatiõ, as haue lately paſſed in due forme, in any Eccleſiaſticall Court, be contrarie to any, much leſſe to many Statutes?

At theſe 3. *Quares*, the Defender ſtandeth ſo aſtoniſhed and amazed, as if they were ſo many heads of *Meduſa*. And knowing not whither to wind & turne himſelf, leſt he might ſeeme to be altogether mute (as indeed he is for any thing he anſwereth to the purpoſe) he ſo inuolues himſelfe, in ſuch intricate Labyrinths of obſcuritie, that any man may eaſily perceiue, he laboureth of purpoſe to decline the queſtions, babling he knoweth not what, ſuſpecting euery word, as if he feared a Scorpion vnder euery ſtone. To the firſt *Quære* he anſwereth.

Reply. *Vnto this* Quære, *When he ſhall diſtinguiſh, and make his ſo many Equiuocations (contained in the* Quære*) perſpicuous and plaine, to the vnderſtanding of euery ſimple and plaine meaning man, I ſhall (God willing) make him a ſimple, plaine, reſolute and direct anſwere. In the meane time, let him vnderſtand, firſt that we iuſtly doubt, what he meaneth by the* Word Church; *and namely, whether he meaneth the Vniuerſall Church, or a Nationall, a Prouinciall, a Dioceſan, an Archidiaconall, a Decanall, a Capitular, or laſtly a Parochiall Church. For all men (as we vſually and commonly we ſpeake) doe vnderſtand, that euery of theſe Churches, hath her proper name, after which ſhee is called: as namely the Church diſperſed throughout the World, is called the Vniuerſall Church, the Church within England, is commonly called the Nationall Church of England; the Church within the Prouince of Canterburie, the Prouinciall Church of Canterburie, the Church of the Dioceſſe of* London, *the Dioceſan Church of* London &c. *And laſtly the Church of great* S^t. Ellens *in London, the Parochiall Church of* S^t. Ellens *in London. And therefore I craue a reſolute and direct anſwere, of what only perſons you meane, that the Vniuerſall, this*

Nationall,

Nationall, Prouinciall, Dioceſan, Archidiaconall, Decanall, Capitular, and Parochiall Church conſiſteth? Who only be the Chriſtian godly Magiſtrates, vnder whom euery one of theſe Churches liueth? Whether the ſame Chriſtian godly Magiſtrates may perſonally be preſent, giue their expreſſe conſents, and haue their deciſiue voices, to and in making all and euery decrees of euery of theſe Churches? What is the Tribunall proper to it ſelfe, of euery of theſe Churches? What only manner of Controuerſies, by euery of theſe Churches may be decided? What only kind of circumſtances, euery of theſe Churches may decree? What only kind of ſubiect, and with what only kind of puniſhment, and none other, euery of theſe Churches may puniſh the refuſers of euery their ordinances?

Our ſecond maine ſcruple, touching this firſt Quære, *ariſeth from theſe words* (vnder Chriſtian godly Magiſtrates.) *For if by theſe words* &c.

Vanitas loquax, ſaith S^t. *Auguſtine*; and the Defender ſo behaueth himſelfe in this kind, as if he were ſome foole in a play. But that he may pretend no farther excuſes, I anſwere, By the word CHVRCH, I meane euery Church that hath power to make and ordaine Lawes, as namely the *Vniuerſall Militant*, in a generall Councell; a *Nationall* Church in a nationall Synode; and a *Prouinciall* Church in a prouincial Synode; the *Dioceſan* and *Parochiall* Churches haue only power to celebrate Synodes and meetings, for execution of the Decrees already made, not to ordaine new Lawes. What the Defender meaneth by *Archiadiconall, Decanall and Capitular Churches*, I know not, but would faine learne of him, it ſhould ſeeme he is ignorant, that the *Deane* and *Chapter*, and the *Archdeacon*, are as it were the eyes and hands of the Biſhop in the gouernment of the Dioceſſe, for the better execution and practiſe of the ordinances and decrees of the Vniuerſall, Nationall, and Prouinciall Synods, and do not conſtitute any particular Churches different from the Dioceſan. By CHRISTIAN GODLY MAGISTRATES, I meane the King in a Monarchie, and others principall States in any other gouern-

Reioynder.

NW.

ment, who are the Keepers of both Tables. As touching that Queſtion, *Whether the Magiſtrate may perſonally be preſent, giue his expreſſe conſent, and haue a deciſiue voice, to and in the making of all the Decrees of the Church*; albeit it be impertinent for the ſatisfying of my *Quære*, yet as I do not deny this, if the Magiſtrate be ſo pleaſed, ſo I craue the Defenders reſolution, and direct anſwere vnto this ſame queſtion: for they of his faction are thought, ſo to commit the care of theſe things vnto their *Preſbyterie*, vnto whom they ſubalternate, yea ſubiect the Ciuill Gouernours, that they vtterly exclude the Chriſtian Magiſtrate, and giue him no more power in Church matters, then if he were an heathen

NW. or Infidell, as indeed the Defender ſeemeth not obſcurely to inſinuate in the later end of this very paragraph. Concerning the reſt of his interrogatories; The TRIBVNALL proper vnto the Church, are the Councels and Synods of the ſame. The CONTROVERSIES there to be handled, are ſuch as be of Eccleſiaſticall cogniſance. The ORDINANCES there to be made, are ſuch as are declarations of the circumſtances neceſſarie, or profitable for keeping of the firſt table of the Decalogue. The SVBIECT, are ſuch as haue giuen their names to the Church, and vowed obedience. And the PVNISHMENT, is admonition, ſuſpention, ſequeſtration, excommunication, depriuation, or ſuch as the qualitie of the crime deſerueth, and is by Law in that caſe prouided. To the Defenders tautologie, concerning the ſuppoſed equiuocation in the words (*Vnder Chriſtian godly Magiſtrates*) I haue anſwered already.

Reply. To the 2. *Quære*, he anſwereth: *To dance after your Pipe, (I will not ſay, what a fooliſh and ridiculous Queſtion, but) what an odde tune is this? For can a man dance after a pipe, before the pipe be ſtriken vp? So could acts done before* Magna Charta, *and other Lawes ſince made, be ſaid to be contrary to them; This is as much as one ſhould aske? Whether* Adam, *not Circumciſing* Caine *and* Abel, *did contrary to the Law giuen for Circumciſion to* Abraham *many yeeres after? Or whether* Iſhmael *perſecuted* Iſaak, *before* Iſaak *was borne? Or whether*

ther ſtealing of horſes an hundreth yeeres paſt, were puniſhable with death, before any Law made for death in that behalfe? One thing cannot be ſaid contrary to another, that is not, neither was extant in rerum natura.

Groſſe and palpable ſtupiditie! Where is the Defenders witte and reaſon? Are not the Words [*Lawes of this Kingdome*] in this ſecond *Quære*, to be referred to ſuch acts of depriuation, as were made ſince the Conqueſt, to the time of *Magna Charta*? And the words [*Magna Charta*] to be referred to thoſe acts, that were made ſince the time of the great Charter, to this day? But this ſillie fellow, to couer his manifeſt tergiuerſation, will not vnderſtand plaine Engliſh! Reioynder.

To the 3. *Quære*, he ſaith, *Though it were a ſufficient anſwere to bid him go looke, and himſelfe to aske the opinion of euery Iudge and learned Officer, yet will I not altogether yeeld him ſo ſhort and cutted an anſwere. And though it be a principle in Philoſophie, that* Forma dat eſſe rei, *yet to the being of euery thing, there muſt be matter, to which the forme giueth being. And therefore in this caſe, beſides due forme, there muſt be alſo due matter, inſerted in due ſentences. Wherefore I craue a reſolute and direct anſwere, whether by thoſe words* (paſſed in due forme) *he meane paſſed for matter & forme, in due forme? Or whether he meane, paſſed without due matter in due forme only?* Reply.

To omit the Defenders Philoſophie concerning *Matter* and *Forme*, and to vſe his owne words; I anſwere reſolutely and directly, that by the words [*paſſed in due forme*] I meane as the Defender ſaith, *paſſed for matter and forme, in due forme:* neither am I ignorant, that all the Iudges and learned Officers in the Law, do approue thoſe Sentences of depriuation, ſo giuen in the Eccleſiaſticall Courts, which cauſeth me the more to maruel at the impudencie and preſumption of the refractarie faction, that contradict all the Iudges, and traduce all ſuch Sentences, as vniuſt, vnlawfull, &c. Reioynder.

That which followeth, concerning the *Statute of Magna*

na Charta, and the lawfulnes of the Depriuation of the refractarie Miniſters for not conforming themſelues &c. requireth no farther anſwere: ſeeing the Defender himſelfe (*pag.* 93.) confeſſeth ſuch depriuation to be iuſt, and according to Law, ſaying: *Hereupon* WE GRANT, *that if the King haue any Eccleſiaſticall Law of the Land* (which thing was neuer doubted by any man) *for the* DEPRIVATION *of a Miniſter from his libertie and freehold, for not ſubſcription, periurie, contempt of Canonicall (ſo called) obedience, omiſſion of rites and ceremonies, not preciſe obſeruation of the booke of Common Prayer &c. then* WE GRANT, *that the Ordinaries (being the Kings Iudges Eccleſiaſticall)* MAY RIGHTLY DEPRIVE A MINISTER FROM HIS BENEFICE *for theſe offences.*

Depriuation for non-conformitie granted lawfull by the Defender.

Yet I can but wonder at the giddines of the Defenders Spirit, where he ſeemeth expreſſely to deny what heere he confeſſeth. *Notwithſtanding* (ſaith he) *I affirme that all Iudiciall acts and Sentences (how many ſoeuer of deprination of Miniſters, from their Benefices) had, made and giuen, by the Eccleſiaſticall Iudges, ſince the* 25. *of King* Henry the 8. *only according, or only by force, and vertue of the ſaid* Ius Pontificium, *or Biſhop of Rome his Law, (the Sentences giuen in the time of* Queene Mary *excepted) are, and ought to be holden, not to be had, made and giuen, by the Lawes of this Kingdome, or by the Kings Eccleſiaſticall Law. And why? Euen becauſe the whole* Ius Pontificium, *or Biſhop of Romes Law was altogether (excepting the time of* Queene Mary) *abrogated, annulled, and made void, by an Act of Parliament; and conſequently is but a meere Alien, Forraine and Strange Law, and no municipall Law of England, and therefore not the Kings Eccleſiaſticall Law.*

I anſwere, I. The Defender had been a good Anuocate for bloodie BONER and other Popiſh Prelats, that were depriued in the daies of that renowmed Prince, King EDWARD the VI. and alſo in the beginning of the raigne of our late noble Queene: for all the Lawiers in England were not then able to eſpie, what now the Defender plainely

ſeeth,

ſeeth, except his eyes deceiue him. II. The Deprination of the refractarie Miniſters, for non-conformitie is grounded, not vpon the *Canon* Law, but vpon the expreſſe words of the Statute (*of* 1. *Eliz. cap.* 2.) All and ſingular Archbiſhops " and Biſhops &c. ſhall haue full power and auctoritie by " vertue of this Act &c. to puniſh by admonition, excom- " munication, ſequeſtration, or DEPRIVATION, &c. "

III. It is not true that the *Canon* Law was euer yet, or is now *altogether abrogated, annulled, and made void by Act of Parliament*, and ſo conſequently it is not *a meere Alien, Forraine and Strange Law*, but is the Law of the Land, yea and the Kings Eccleſiaſticall Law: as is manifeſt by the very words of the Statute, which the Defender would haue pointed at, (25. *H.* 8. *cap.* 19. *in fine.*) Prouided alſo, that " ſuch Canons, Conſtitutions, Ordinances and Synodals " prouinciall, being already made, which be not contrari- " ant, nor repugnant to the Lawes, Statutes and cuſtomes of " this Realme, nor to the damage or hurt of the Kings prero- " gatiue Royall, SHALL NOVV STILL BE VSED AND " EXECVTED, as they were afore the making of this Act. " And in the 21. Chapter more plainely, (25. *H.* 8. *cap.* 21. " *non longè à princip.*) Where this your Graces Realme recog- " niſing no Superiour vnder God, but only your Grace, " hath bin & is free from all ſubiection to any mans Lawes, " but only to ſuch as haue been deuiſed, made and ordained " within this Realme, for the wealth of the ſame, or TO " NW. SVCH OTHER, as by ſufferance of your Grace, and your " Progenitors, the people of this your Realme, haue taken " at their free libertie, by their owne conſent to be vſed a- " mongſt them, and haue bound themſelues by long vſe " and cuſtome, to the obſeruance of the ſame, not as to the " ordinance of the Lawes of any forraine Prince, Potentate " or Prelate, but as to the CVSTOMED AND ANCIENT " LAVVES OF THIS REALME, originally eſtabliſhed as " NW. LAVVES OF THE SAME, by the ſaid ſufferance, con- " ſents and cuſtome, and none otherwiſe. It ſtandeth there- " fore with naturall equitie and good reaſon, that all and e- "

How farre the CANON Law is abrogated.

uery

" uery ſuch Lawes humane, made within this Realme, or in-
" duced into this Realme by the ſaid ſufferance, conſents and
" cuſtome, your royall Maieſtie, &c. Thus farre the words of the Statute. Both which Acts being repealed by Queene *Mary*, were reuiued againe by Queene *Elizabeth* (1. *Eliz. cap.* 1. *in princip.*) and ſo ſtand in force atthis day.

The Defenders long and tedious Digreſſions, touching the *Oath ex Officio* (a point learnedly hãdled by *M. Doctor Coſens*, in his Apologie, whereunto I referre the Reader) and alſo concerning the *Canons*, it were to wearieſome vnto the Reader here to refute; Neither haue I ſuch leaſure to follow him in his idle and adle diſcourſes; but haue determined preciſely, to keepe my ſelfe within the bounds preſcribed by the Suppliants. *Linquo coax ranis, &c.*

IX. ARGVMENT.

Supplicat. God doth euer plentifully recompenſe any kindnes ſhewed vnto his Children, ſpecially vnto the Miniſters and diſciples of Chriſt.

Ergo, The high Court of Parliament ought to ſhew kindnes vnto the refractarie miniſters.

ANSVVERE.

To the Conſequence.

I

Anſwere. OVr Sauiour ſaith, *He that receiueth a Prophet, in the name of a Prophet, ſhall receiue a Prophets reward*, (*Matth.* 10. 41.) So ſhall he alſo that doth any kindnes vnto a Miniſter. But if a Miniſter do otherwiſe

wise then he ought (as these Refractaries do) what kindnes then ought such to haue done vnto them?

The Defender replieth two things. *I. There is a secret contradiction in this Answere, for as a Maior out of his Office is no Maior, so a Minister out of his Ministerie is no Minister.* Reply.

Was there euer heard such a Proposition vttered by any Diuine! *A Minister out of his Ministerie is no Minister!* Then belike as oft as a Minister is silenced, or suspended, or depriued, if he shall be restored againe, or called into some other place, hee must haue a new ordination. Vnpossible and absurd. Neither can the Office of a *Maior*, being but temporary, for a yeere only, be compared vnto the Office of a *Minister*, being perpetuall. The Error, is Ψευδολογισμὸς *in Theologia:* Also, Ἀλλοίωσις παρὰ τὸ μὴ ὅμοιον, ὡς ὅμοιον. Reioynder. An absurd Position of the Defender.

II. What a multitude of conformable Ministers are quite ouerthrowne by this Argument? For do not many of them otherwise then they ought? Reply.

But what aduantageth this the refractarie Ministers? We doe not affirme that such as doe *otherwise then they ought*, whether conformable, or refractarie, ought to receiue any fauour in that respect. The Error, is Ἀδιαφορία. Reioynder.

II.

Let the refractarie Ministers dutifully serue GOD and his Church, in their diligent and humble obedience, in the worke of their vocation, and then let them supplicate for kindnesse to be shewed vnto them. Answere.

The Defender replies. *What is that diligent and humble obedience &c? To put on Surplice, to make a vanishing Crosse to reade Seruice, to acknowledge the Prelats to haue power t make ordinances against Gods word, &c? How shall they supplicate? With a* 100. *or* 200. *in a bagge? Then perhaps if they arise betimes, and ride a pase, they shall haue a paire of benefices, an Archdeaconrie, &c. yea libertie also to go whither they will, and neuer to come at any of their benefices.* Reply.

Reioynder. This ſcorning and lying Spirit needeth no other reproofe, but *The Lord rebuke thee, Sathan.*

X. ARGVMENT.

Supplicat. God threatneth ſeuerely to puniſh the wrongs and iniuries done vnto his Children and Seruants, euen in their outward ſtate much more the cruelty towards their Soules.

Ergo, The high Court of Parliament ſhould neither proceed ſo hardly againſt the Miniſters, nor winke at others that do ſo proceed.

ANSVVERE.

To the Conſequence.

I.

Anſwere. NEither did the honorable Court of Parliamẽt, nor the Magiſtrates of this Land, euer intend the leaſt wrong to any Subiect in this Kingdome, much leſſe to any *Minister of the Goſpell,* no not in their outward eſtate, much leſſe towards the *ſalvation of their ſoules.* And certainly it is an vngratefull, yea an vngracious part of theſe Suppliants, to taxe that honorable Aſſemblie, or any Magiſtrate of this Land, ſo vndutifully and vnchriſtianly, for vniuſt, cruell and mercileſſe dealing.

Reply and Reioynder. The Defender 1. Denieth that any of his faction, euer taxed either the houſe of Parliament, or any Magiſtrate; but

but only *admoniſhed them of thoſe faults, which GOD forbiddeth*; as if vniuſt admonition and reprehenſion, were not preſumptuous taxing of men. 2. Retorteth the argument vpon vs, affirming that we, not they, taxe the high Court of Parliament, all which needeth no farther anſwere. Let the diſcreet Reader conferre the *Supplication* and the *Milde Defence* together, and then iudge indifferently where the fault reſideth.

II.

The refractarie Miniſters were neuer proceeded againſt, for *preaching the Goſpell*, or for opportune and ſober executing their Miniſteriall function: but only for giddie innouation and noueltie, for faction, ſchiſme, and impugning the Magiſtrates auctoritie, for diſturbing the peace and quietneſſe of the Church. And would they requeſt theſe vile enormities to bee left vnpuniſhed? An vnreaſonable Suite. Anſwere.

The Defender replies. *This is vtterly vntrue. For ſome of vs haue been moleſted for preaching any thing tending againſt the preſent Hierarchie, or any other corruptions: ſome alſo for confuting the Popiſh doctrine of other, though they haue done it neuer ſo ſoberly: and ſome for other matters, which are points of the Goſpell, as well as other.* Reply.

Preaching againſt the preſent ſtate and gouernment of the Church, is not preaching the Goſpel. Preaching againſt corruptions, or ſober confuting Popiſh doctrine, was neuer no cauſe of the refractarie Miniſters trouble. By thoſe OTHER MATTERS he ſpeaketh of, he meaneth the pretended DISCIPLINE, which euery man knoweth is no point of the Goſpell. Heere is nothing but a meere contradiction of what I ſay. It ſhould ſeeme the Defender growes very barren. Reioynder.

XI. ARGVMENT.

Supplicat. *Pharaoh* prouided for the Idolatrous Prieſts of Ægypt. And the Monkes and Friers at the diſſolution of their idolatreus Houſes, were prouided for during their liues, though they neuer had done any good.

Ergo, Much more ought the refractarie Miniſters to be prouided for, hauing done ſo great good in the Church of God.

ANSVVERE.

To the Conſequence.

Anſwere. THe argument doth not follow, becauſe of the diſſimilitude that is in the inſtances or examples alleadged, and the Miniſters caſe.

Reply. The Defender replies. *The Argument doth follow the better, becauſe of the diſſimilitude of inſtances.*

Reioynder. This will appeare otherwiſe, in examination of the particulars.

I.

Anſwere. *Pharaoh* miniſtered daily food vnto ſuch Prieſts, whom he thought profeſſed true Religion, and diligently obeyed him in the function of their Office. A rare example of a bountifull and magnificent Prince, though otherwiſe in error. But the refractarie Miniſters, though profeſſing true Religon, yet do they obſtinately, being blinded by ſuperſtition, refuſe

refuse to serue GOD and his Church, in the faithful and diligent function and exercise of their Ministerie.

The Defenders replie is. 1. *As Pharaoh was in error touching the religion and obedience of his Priests, so are our Prelats, touching our refractarines and Superstition.* Reply.

Not so. *Pharaoh* was indeed deceiued, and in error: but our *Prelats* are not; neither touching the Ministers *Refractarines*, as daily experience testifieth; nor touching their *Superstition*, seeing they accompt that sinne, which is no sinne. Reioynder.

2. *Our obedience towards his Maiestie is as good, as of the best of their side. That mans obedience to a Maior of a towne, or to any other inferiour Office of a Prince, is alwaies the best, that is most agreeable to the pleasure of the Prince himselfe. In like manner, that obedience is best vnto Princes, that doth best agree with the pleasure of the Prince of Princes, and King of Kings. To obey the Inferiour, without due regard of the Superiours pleasure, is but flatterie and fawning, not good obedience. So to obey Princes, without due regard to our dutie to God. For it is more preiudiciall and hurtfull, then beneficiall and profitable to such Princes.* Reply.

Well. Your obedience to his Maiestie is good. You say so. But your deeds proue the contrarie: for you daily kicke against his Maiesties auctoritie, and will not be reduced to obedience. Neither is there any thing here spoken, but the Papists will say as much for themselues. You limite how farre you are to be obedient vnto the King: so do the Papists; for neither of you will serue God, vnder his Maiesties gouernment, according vnto the Religion established. You say you are as dutifull and obedient, as any of our side: so will the Papists pronounce of themselues, if they might be their owne iudges. But in the meane time, the Defender doth not iustifie *Pharaohs* example rightly alleadged, to procure compassion towards the refractarie Ministers. Let vs come to the next instance. Reioynder.

II.

Answere. The *Monkes* and *Friers* were depriued of all, against their will, for Sodomie, Heresie, and Idolatrie, which they had embraced in time of their ignorance. But the refractarie Ministers are willingly depriued, for obstinate superstition, in refusing sincerely to preach the Gospell of Christ with vs, not being conformable vnto the Christian Lawes of our Church and Magistrates.

Reply. The Defender replies. *The more iustly that Monkes and Friers were put out, the stronger is the argument for vs, to be prouided for, that are put out vniustly.*

Reioynder. It is true, if you were VNIVSTLY put out: but in saying so, you beg the Question; proue it, if you can.

III.

Answere. The *Monkes* and *Friers* could not haue retained their places and possessions, no not by submitting themselues: But the refractarie Ministers may, if they will but conforme themselues vnto the lawful Ordinances of our Church.

Reply. The Defender replies. *I know no condition of submission offered to* Monkes *&c. Touching the rest, we thanke you for nothing. This is the curtesie of the Prelats, to make vs pay deare for our liuings, euen to buy them with sinning against God.*

Reioynder. What needed there be any condition of submission offered to *Monkes*, when they could not haue kept their places by any submission they could make? For the rest, you shew your desperate resolution, still to continue in your schisme and faction, and that vnder such a pretense, as will neuer stand before the tribunall seate of God to excuse you. The Lord soften your hard and stonie hearts. The Error in both the instances, is Ἔλεγχος παρὰ τὸ μὴ ἔλαττον, ὡς ἔλαττον.

XII. ARGV-

XII. ARGVMENT.

The Prayers of faithful Miniſters of the Goſpell, are very effectuall in behalfe of Chriſtian aſſemblies. *Supplicat.*

Ergo, The high Court of Parliament, euen for this cauſe, ought ſomewhat to regard the refractarie Miniſters.

ANSVVERE.

To the Conſequence.

I.

NEither are the *Prayers* of Schiſmatiques much to be regarded: neither will the honorable Court of Parliament altogether neglect the refractarie Miniſters, but will labour by all good meanes for their recalling: neither can the refractarie Miniſters in Charitie, but ſtil pray for that high Court, yea in caſe they did not ſatisfie their deſire. Anſwere.

The Defender replies. *As for the* Prayers *of Schiſmatiques, it is not much to be denied, if men be ſchiſmatiques in deed, and not only in name: but neither the Anſwerer, nor all the Prelats in the world, ſhall euer proue vt Schiſmatiques and Refractaries, as they vniuſtly tearme vs.* Reply.

That the refractarie Miniſters are PVRE SCHISMATIQVES, hath been abundantly proued before (*in the Reioynd. to the Defence of the* 3. *Arg. pag.* 116. *& ſeqq.*) I will not adde a word more vntill that be anſwered. Only I deſire I may not be miſtaken in this point, to wit, that the Prayers of Schiſmatiques, are not much to be regarded, I meane, as they are SVCH; otherwiſe the Prayers of Gods Reioynder.

Saints

Saints are very behooueſull and neceſſary for vs.

II.

Anſwere. If they had ſtill made conſcience of their dutie in their Miniſterie, their *Prayers* had been much more effectuall.

Reply. The Defender replies. *Behold what conſcience theſe men make of Subſcription, Croſſe, Surplice, Conformitie, and other particular obedience; that make no conſcience of preaching, &c. Is it not ſtrange alſo, that Surplice and croſſe ſhould adde ſuch efficacie to prayer?*

Reioynder. It is true, we make *conſcience of obedience*. Do they of the Defenders faction, make no conſcience thereof? But that we make no conſcience of *Preaching &c.* alſo, that *Croſſe, Surplice, &c.* adde any efficacie to prayer, is a palpable vntruth. The Error is Διαβολία.

XIII. ARGVMENT.

Supplicat. Our Sauiour willeth al to pray the Lord of the harueſt, that he would thruſt forth labourers into his harueſt.

Ergo, No man ought by head and ſhoulders to thruſt labourers out of the harueſt.

ANSVVERE.

I.

Anſwere. I Grant the whole. If the Suppliants will inſiſt, *Why then do you ſilence and deprive the Miniſters?*

II.

I anſwere. They are not ſuch Labourers, whom our Sauiour meaneth: neither are they thruſt forth of

of the harueſt, for labouring, but for labouring as they ought not, for ſowing the tares of ſedition, Schiſme and faction, for diſturbing the peace of the Church, and for moleſting other ſincere and faithfull Labourers.

The Defender replies. *Touching the ſowing of the tares of ſedition, ſchiſme, faction, and diſturbing of the peace, hath bin often anſwered. All which doe rather belong to them that teach that a true iuſtifying faith may be loſt, that there is no certentie of Saluation, that pleade for ignorance and an ignorant Miniſterie, and ſuch other like things.* Reply.

When the Defender hath nothing to ſay for the refractarie faction, then hee falles a rayling, or to ſlaunder our Church: for what other thing doth hee, ſeeing wee are ſo farre from defending any of theſe blaſphemies he ſpeakes of, as any man of their ſide. The Error is *perpetua* Διαβολία. Reioynder.

XIV. ARGVMENT.

Euery man ought freely to confeſſe Chriſt before men, in the time aſwel of triall and perſecution, as of truce and peace. *Supplicat.*

Ergo, The high Court of Parliament ought earneſtly to ſpeake for Chriſt and his Word.

ANSVVERE.

I Grant the whole againe. What can this aduantage the refractarie Miniſters? It followeth not, that therfore their Honors ſhould ſpeake for them. For they are neither *Chriſt*, nor his *Word*: neither Anſwere.

is their quarrell and contention, either for *Christ*, or for his *Word*, as hath been declared before.

Reply. The Defender replies. *They that striue against humane Ceremonies in Gods worship, and for the ordinances onely of Christ Iesus, doe striue also for* Christ *and his* Word.

But the Ordinances which the refractarie Ministers contend for, are not the *ordinances of Christ Iesus*: neither doe they striue for *Christ*, or for his *Word*, but for the supposed Senate of Lay-Aldermen, and their owne fantastique conceits. The Error is Ἔλεγχος παρὰ τὸ ἐν ἀρχῇ λαμβανόμενον.

XV. ARGVMENT.

Supplicat. It is necessarie that there bee prouision made of sufficient able Ministers, one in euery Congregation, to instruct the people in the truth, to confute the Papists &c.

Ergo, The refractarie Ministers must needs be restored.

ANSVVERE.

I

Answere. AS if there were not able Ministers inough (God be praised) in both the Vniuersities, and other parts of this Kingdome (if competent maintenance could be procured for them) sufficiently to furnish euery Congregation, to instruct the people in religion, to refute the Aduersarie &c. but that the small handfull of Schismaticall Ministers must needs be entreated to make vp the number.

Reply. The Replie vnto vnto this Answere, consisting of meere tautologies,

tautologies, contradictions of what I say, scoffes and bitter slanders against our Church and Ministerie, deserueth no other Reioynder, but *Thou liest, Satan.* Reioynder.

II. Answere.

Suppose there were not able Ministers inough, for this purpose: haue not the Refractaries then greater reason, to ioyne with thei Brethren, in preaching the Gospell, confuting the Papists &c. then superstitiously to quarrell about Crosse and Surplice, and to forsake their necessarie vocation and function?

Reply.

The Defender replieth. *Nay, haue not the Prelats the more reason, to suffer vs still in the worke of the Ministerie with them? We are all willing so farre to ioyne with any in preaching the Gospell, as we may doe nothing against the Gospell, to craze the peace of our owne conscience.*

Reioynder.

Haue the reuerend and wise Prelats any reason, to admit such to labour in the Ministerie; who they know will disturbe the peace of the Church? yea who plainly professe that they will neuer bee conformable vnto the Discipline established? None at all. Especially seeing the superiour Magistrate hath reposed such trust in their fidelitie and diligence, that they would carefully, to their vtmost abilitie, endeuour to preserue pure Religion and vnitie among his subiects. If the Refractarie Ministers were permitted to labour amongst vs; why then, their Consciences (forsooth) would not suffer them to performe, either faithfull seruice vnto their Brethren, or loyall obedience to his Maiestie. Better it is for the Church of God, that such Ministers, and such Consciences should haue no part in our societie, than that all States should be set together by the eares about idle and needlesse questions.

XVI. ARGVMENT.

Supplicat. The Matters in queſtion, viz. Subſcription, Ceremonies, the ſtrict obſeruation of the Book, and other Conformitie, are not of any neceſſarie vſe, but are cauſes of diuiſion, and bones of contention amongſt vs.

Ergo, They both conueniently may, and ought to be taken away.

ANSVVERE.

To the Antecedent.

I.

Anſwere. IF the matters in queſtion betweene vs, bee but *Subſcription, Ceremonies &c.* as here the Suppliãts ingenuouſly confeſſe; wherefore haue they hitherto mainely cried out, that their contention was about the CAVSE OF GOD, and his WORD, WHOLE CHRIST and his GOSPELL, the MINISTERIE thereof, and SALVATION of the people?

Reply. The Defender replieth. *The leaſt tranſgreſſion of Gods Word, and the leaſt obedience to Gods Word, is the Cauſe of God, as well as the greateſt.*

Reioynder. But the Defender ought firſt to haue proued, that wilfull contemning and kicking againſt the gouernment and rites eſtabliſhed in our Church, is OBEDIENCE TO GODS WORD: alſo, that dutifull and peaceable conformitie, and exerciſing of the ſaid ceremonies and rites eſtabliſhed,

is

is TRANSGRESSION OF GODS WORD; and then he had ſaid ſomewhat. But that will neither the Defender, nor all the packe of the faction, be neuer able to do.

II.

Albeit we alſo do not hold *Subſcription, Ceremonies &c.* to be abſolutely neceſſarie to ſaluation, nor to be impoſed vpon euery Church (for why ſhould not other Churches vſe their owne libertie?) yea and our Church alſo hath power to alter theſe particulars: yet we know that ſome Ordinances and Ceremonies, are neceſſary for gathering of aſſemblies, eſtabliſhing of a Church, and to be as it were the bonds and lincks of ſocietie. Anſwere.

The Defender replies. *How doth the firſt point of this Anſwere agree with that, that ſome of the great Prelats hold, that their auctoritie is Apoſtolicall, and the Ceremonies matters of order and decencie? Are not things Apoſtolicall and decent, common to all Churches? Or may our Church alter that, that is Apoſtolicall? Or why ſhould theſe Ceremonies, be more neceſſarie for our Church, then for other Churches? Or not decent for other Churches, and yet decent for ours?* Reply.

I anſwere particularly. 1. There is no contrarietie betweene what I writ, and what the Defender ſaith others of our ſide do hold: for the calling of Biſhops is *Apoſtolicall*, who denies it? 2. The Ceremonies we vſe are matters of order and decency. 3. There are many things both Apoſtolicall and decent, which all Churches at all times are not bound vnto. 4. The particular occaſions, and circumſtances of our Church may be ſuch, that ſome things may be decent vnto vs, which are not ſo for other Churches. All which are perſpicuouſly laid downe and proued by inſtances and examples in my Booke *de Adiaphoris*, which here need not be repeated, vnto which I referre the Reader. Reioynder.

III.

Yea euen theſe particulars, *Subſcription, Ceremonies* Anſwere.

nies &c. being imposed by the Church, and commanded by the Magistrate, are necessary to be obserued vnder paine of sinne, seeing he that *resisteth auctoritie, resisteth the ordinance of God. Rom.* 13.

Reply. The Defender replies. *What if they be commanded only by the Christian Magistrate, not imposed by the Church? Or imposed by the Church only, the Magistrate being an Infidell or a persecutor of the Church? Can paine of sinne also be without paine of damnation? Are not those things that are to be obeyed vnder paine of damnation, necessarie to saluation? Hence also it followeth, that things once commanded by the Church or Magistrate (especially by both) are as holy, as the immediate Commandements of God. The particular inconueniences and absurdities hereof are infinite. What also is heere said, that was not wont to be said by the Papists against the Martyrs?*

Reioynder. The Magistrate cannot impose any thing vpon the Church, without the consent thereof: but the Church may impose any indifferent ordinance vpon it selfe, without the consent of the Magistrate, if the Magistrate be an *Infidell*, or a *Persecutor*; which cannot be wilfully transgressed, vnder the penaltie of Sinne, and so consequently of damnation, without repentance for it. Yet it followeth not, that such Decrees are as HOLY, as the Ordinances of God, the reason hereof is apparant in my booke *De Adiaphoris*. The Popish ordinances and rites are not things indifferent, or lawfull in themselues; ours are. The Error is, Ἔλλειψις περὶ τὸ μὴ ὅμοιον, ὡς ὅμοιον.

IV.

Answere. And that they are things *Indifferent* in themselues, and may bee vsed without sinne, wee haue proued at large, in a peculiar Booke written of that Argument. *Lib. de Adiaphoris.*

Reply. The Defender replies. *Alas* M. Powel, *make not such account of your Booke* de Adiaphoris, *then which, there neuer came more simple stuffe from any man reputed learned. You had*

had neede recant your blasphemous point therein, against the auctoritie of Christ Iesus for making lawes in his Church. Verily you might as well haue denied him to be a King, and a Redeemer.

As by writing that Booke DE ADIAPHORIS (a work not voluntarily vndertaken by my selfe, but imposed by Authoritie) I neuer regarded to please Man, at whose hands I looke not for my reward; but laboured to serue the necessitie of Church, vnto whose seruice I owe my self: So now being written and published abroad, I weigh not what any priuate Spirit, being ouerruled by inordinate passions of loue or hatred, will censure or account thereof, for friends will flatter, and aduersaries raile; but wholly referre it vnto the iudgement of the CHVRCH of God, at whose graue and iudicious sentence, I stand, or fall. And touching the generall doctrine of the Protestants, that CHRIST IS NO LAVVGIVER, which you in your deep ignorance terme BLASPHEMIE; obiect against it, & you shall (God willing) be answered. But you professe (*pag. 156.*) that you will leaue that Book *to other to shew my childish weakenes therein.* You doe very well; for by so doing you prouide the better for your owne credit: for that Book is written in Latin, & you cannot write true English. Reioynder.

V.

Now that they are become the *Bones of contention*, and *Causes of diuision* among vs, is very much to be lamented, seeing the free course of the Gospell is somewhat troubled, and the common enemie aduantaged thereby. But the fault rests on them, who of meere superstition and grosse ignorance, cannot find in their consciēces to embrace the wholesome Ordinances and Constitutions of the Church, not any way preiudiciall vnto the Gospell, nor repugnant vnto the Word of God, but most agreeable and consonant vnto the same. Answere.

The

Reply. The Defender replies. *That theſe things are become* bones of contention, *is only the fault of the Prelates, that ſtriue with might and maine for them. They acknowledge that they haue power to alter and remoue them, and they ſee great reaſon ſo to doe: neither can they giue any reaſons but childiſh for continuance of them; and yet to the great diſhonour of God, and to the griefe of thouſands of the godly, they retaine them.*

Reioynder. It is not the fault, but the dutie of the Prelats, to labour to reduce Schiſmatiques and factious perſons to vnitie and concord: neither doe they ſtriue with might and maine for Ceremonies, but for the peace of the Church: neither can the Prelats, without direction from the Chriſtian Magiſtrate, and the conſent of the Church, alter or remoue the Ceremonies now vſed: neither if they could, were they, in policie, to inſtitute any importune innouations, which would bee a ſpeciall ſcandall to many, both within, and without the Church.

XVII. ARGVMENT.

Supplicat. IN this Argument the Suppliants, *heaping* (as themſelues profeſſe) *many things together, and contruing many Arguments into one,* do certainly very worthily and Chriſtianly diſcourſe, as of ſundrie other things, ſo eſpecially cõcerning the Lords great mercies, in the miraculous deliuerance, as of you honorable Houſe of Parliament, ſo alſo conſequẽtly of the whole State & Kingdome, thereby redeeming both our Bodies from corporall, and our Soules from ſpiri-

tuall

tuall intended captiuitie of that bloodie Man of ſinne, the child of Perdition. Which verily ſhould prouoke euery good Chriſtian, to ſpeciall thankfulnes vnto our heauenly Father, to repentance for our former tranſgreſſions, to preſent diligence in our ſeuerall vocations, and euer hereafter to keepe a more vigilant and watchfull eye, ouer the perfidious & treacherous Aduerſaries. But let vs examine, how the Suppliants applie theſe things to their purpoſe.

BVt before wee come to the particular examination of the REASONS of this 17. Argument, the Defender ſpieth ſomething herein, which maketh much for them of his faction.

In theſe words (ſaith he) *let the contrarietie of the Anſwerer, to almoſt in his whole Anſwere written, be obſerued. For he being a Scholer, his words muſt be Scholerly interpreted. Becauſe therefore wee are not to doubt, but that the Anſwerer remembreth, as well what hee hath learned in the* Ethiques, *as in the* Elenkes *of* Ariſtotle: *may it pleaſe the Reader to vnderſtand, that* Ariſtotle, *in his ſaid* Ethiques, *maketh great difference betwixt* Bonum *and* Benè, *good and well*; Iuſtum *and* Iuſtè, *iuſt and iuſtly. Good and iuſt things may bee done by euill and vniuſt men; but onely Good and iuſt men can doe things Well and iuſtly. Becauſe the Anſwerer therefore doth here teſtifie, that the Suppliants diſcourſe, not onely of many* Worthie *and* Chriſtian *points, but alſo* Worthely *and* Chriſtianly: *how can this agree with all the reprochfull termes he giueth them, of* Schiſmatiques, Refractaries, wilfull contenders with the Magiſtrate, preſumptuous cenſurers &c. *Reply.*

Reioynder. But what maketh all this against me? or wherein doth it contrary any thing that I haue writtē? I haue euer thought, and doe at this present thinke (as charitie bindeth me) that many of the refractarie Ministers, are indeede *good Men* (though not as they are schismaticall) and *in grace and fauour with God*, as was said before (*in the* 1. *Arg. pag.* 107.) But may not GOOD MEN offend in some things? Is our regeneration perfect in this life? Doe not wee all amisse in some things? Can any man say, he hath no sinne? What needed all this Defence therefore of a thing that was neuer denied?

I. REASON. *of the* 17. *Arg.*

Supplicat. God sent lately amongst vs a mightie and feareful Pestilence, for the omission of some duty which should haue been performed.

Ergo, The high Court of Parliament is presently to restore the refractarie Ministers, specially seeing the plague doth still houer ouer our heads.

ANSVVERE.

Answere. To let the Antecedent passe, which yet is not so fully and warily laid downe, as it ought to haue been. Who doth not see the weakenes of the Consequence; For doth GOD plague vs, because of the proceedings against the refractarie Ministers? and not rather for our horrible Sinnes of securitie, pride, vnthankefulnes &c. This is certaine: and that rests to be proued still.

The

The Defender replies. *I haue told you of your mistaking Logike before. The Auctor disputeth not particularly of the sinnes that moued the Lord to visite vs; but of the generall end wherefore he did both correct vs, and also magnifie his mercie towards vs: The which hee applied to the particular point of fauour for the Ministers molested. Notwithstanding, to answere your question, though it cannot be denied, that for other sinnes the Lord hath so heauily scourged vs, yet why should the suppressing of the Ministerie of the Gospell be excluded?* Reply.

Haue you told me of my mistaking *Logike*, who cannot tell (as appeareth by this alogicall Defence) what *Logike* meaneth, and are as fearfull of meeting a fallacie, as you are of a furie? All your clamour was raised only vpon the Correctors mistaking. The words in the written coppie (which yet is to bee shewed) are these. *They mistake the End; as those Gentiles did the Efficient, who affirmed they were plagued, because of the Christians contempt of their Gods.* You take all the aduantage you can, and allow vs no time to Answere your LIBELS. The Auctor diuulged his *Supplication*, euen almost in the latter end of the last Session of Parliament, and I had not aboue foure or fiue daies to write the *Consideration*; which I was compelled, through the straightnes of time, to commit vnto the presse, as fast as I could write it: wherefore I could not intend to correct it my selfe; which was the cause aswell of this error you exclaime against, as also of breaking the *Series* of the Alphabet, in the Marginall glosses of this 17. *Arg.* and of some other typographicall escapes. Neither haue I much more time allowed me to write this REIOYNDER, but am constrained (for lacke of time) to put part of it to the presse, before the whole can be finished. If I listed to take exception to what I thinke is the fault of the Printer in this your Booke, I might exclaime as much, and as iustly as you do: but I hold it no ingenuitie to catch at syllables and letters. Reioynder.

But to returne to your Replie. I say againe, that the END wherefore the Lord doth correct vs, is not the *Restoring of*

the refractarie Ministers; but rather he doth it, to recall vs from our sinnes, of *securitie, vnthankefulnes, pride, &c.* The repressing of the Schismaticall Ministers (not the *Suppressing of the Ministerie of the Gospell*, as you speake) is excluded from that End; because it is no sinne to labour to recouer them, and to reduce them to vnitie and obedience. The Error is, Ἔλεγχος παρὰ τὸ μὴ ἄτιον, ὡς ἄτιον. The rest, which the Defender addeth, is true, not of such as he is, but of the faithfull Ministers of the Gospell.

II. REASON *of the* 17. *Arg.*

Supplicat. God hath lately deliuered the House of Parliament, and the whole Land frō a bloodie intended Massacre.

Ergo, That honorable Court specially ought to testifie their thankefulnesse vnto God, by restoring the refractarie Ministers.

ANSVVERE.

Answere. AS if there were no other meanes, whereby that honorable Court might *testifie their thankefulnes*, but by restoring Schismaticall Pastors vnto the Church, the more to disturbe the peace thereof.

Reply. The Defender replies. *We denie not but that there are other meanes whereby that honourable Court may* testifie their thankfulnes: *yet this hindreth not, but that this also may bee one.*

Reioynder. But the other meanes differeth from this *ex toto genere.* That other is the true exercise of pietie and charitie: this is horrible sinne, which would prouoke GOD the more to punish

puniſh vs. That which he addeth concerning *mercie and cruelltie towards mens ſoules*, is meere ſopperie, which hath been anſwered alreadie.

III. REASON *of the* 17. *Arg.*

Many of the honorable Lords, and other members of the Parliament, are very ancient and ſtriken in yeeres: and therefore neuer againe like to be of any other Parliament. *Supplicat.*

Ergo, They ought to do good now, by reſtoring the Depriued and Silenced Miniſters.

ANSVVERE.

BVt it hath not been yet proued, that to reſtore the refractarie Miniſters, is to do Good, and not rather to do hurt, and to SINNE, by being cauſe of nouriſhing faction and diſſention in the Church. Anſwere.

The Defender replieth NOTHING, but ſaith that this is *Anſwered alreadie*. But where?

IV. REASON *of the* 17. *Arg.*

The refractary Miniſters would be very glad, if they were comforted, reſtored and let alone. *Supplicat.*

Ergo, They ought ſo to be.

ANSVVERE.

Anſwere. So would all Schiſmatiques, Heretiques, Papiſts, Atheiſts; yea all malefactors, murderers, theeues, cutpurſes, be very glad, if they were comforted, deliuered, and let alone.

Reply. The Defender replies. *In the bitternes of his Spirit, he reckoneth vs vp with all Schiſmatiques, Heretiques, Papiſts, murtherers, theeues, cut-purſes.*

Reioyndet. That my SPIRIT IS BITTER, ſuch as haue any familiar acquaintance with me, know to bee the ERROR of your iudging and cenſuring Spirit, a fault too common vnto the men of your ſtampe. I doe not parallel you with *Heretiques, Papiſts, Atheiſts, murtherers, theeues, cut-purſes*; onely I ſhew the abſurditie of the Suppliants reaſon, ſeeing all theſe would bee as glad to bee let alone, as you would.

V. REASON. *of the* 17. *Arg.*

Supplicat. The Houſe of Parliament by their mercie ſhewed to the refractarie Miniſters, ſhall not only treaſure vp comfort vnto themſelues againſt the day of their death, but ſhall alſo make their Old-age the more honorable, and their names memorable amõgſt all poſteritie.

Ergo, They ought ſo to do.

ANSVVERE.

ANSVVERE.

I.

IF by *Mercy*, they meane their reclaiming from Schisme and faction, I graunt the whole. Answere.

II.

But if they meane, their restoring againe, they continuing still the same men they are now: then is the Antecedent a foule Begging of the Question, and the Argument inconsequent.

III.

For contrariwise it may bee concluded: The House of Parliament, by Restoring Schismaticall Ministers, to disquiet the peace of the Church, shall not only attract guilt and remorse of conscience; but also preiudice their honorable Age, and make their names reproachfull amongst all posteritie.

The Defender replies. *Onely herein the Answerers censure of the Parliament, if they should restore vs, is to be observed, viz. that they shall not onely* attract guilt and remorse of Conscience, but also preiudice their honourable Age, and make their names reprochfull to all posteritie. *This toucheth not onely the Lords of the vpper house, and body of the Commons in the nether house, but also his most excellent Maiestie, without whose Princely authoritie nothing can be done by the other.* Reply.

I censure not the honourable Court of Parliament, neither the vpper, nor the lower House, much lesse doe I censure his Maiestie, because I know they will neuer RESTORE SCHISMATIQVES to disquiet the peace of the Church. My words are plaine; I speake vpon supposition of doing that, which (I assure my selfe) will neuer be done, to retort the Supplians Reason vpon themselues. Is this censuring the Parliament and King? No no, that trade is proper vnto the Reioynder.

the Defenders faction, and vnto their catercozens or fellow-censurers, the Papists. This fellowes malice, seemes to exceede his learning.

VI. REASON *of the 17. Arg.*

Supplicat. As *Israël* was blessed aboue other women dwelling in tents, for driuing a nayle into *Siseraes* head: So should these Parliament men, bee blessed aboue many former, if they vtterly took away all the Whoore of Romes Ornaments yet remaining &c.

Ergo, They ought to do so.

ANSVVERE.

Answere. THe instance is altogether different. For *Sisera* was a speciall enemie of the Children of Israël, and of the Church of God (*Iudg.* 4.2.) But the Ornaments the Suppliants speake of, are the good creatures of God, hauing no hurt or ill in them.

Reply. The Defender replies. *1. Was not* Sisera *also the creature of God, and in that respect may it not be said, that hee had no euill in him? And is not the Pope also an enemie to the people and Church of God, as well as* Sisera *was?*

Reioynder. *Sisera* was indeede the creature of GOD, but an hurtfull enemie vnto the Israelites: the Ornaments wee speake of are creatures in like manner, but without hurt in them. *What* (saith the Defender) *is not the Pope also an enemie to the Church of God?* as if these Ornaments were the Pope.

Reply. *II. What doth the Answerer say for the Ornaments, that might not haue been said for Images?*

Yes

Yes forsooth. Images are hurtfull; so are not the Ornaments. We are prohibited to MAKE Images: but not to VSE the Ornaments. The Error is Ἐλεγχ. πρὸς τὸ μὴ ποιεῖν, οὐ χρῆσθαι. Reioynder.

II.

Neither were the Popish Idolatrous Priests euer decked with our Ornaments; neither are they now. Answere.

III.

Neither were our Ornaments euer worshipped or abused to Idolatrie; neither are they yet.

IV.

Neither if they had bin, is it absolutely necessary to destroy the Substance of them, together with the abuse: but the abuse is to be abolished, and the true vse restored. The reasons hereof, and cautions to be vsed in this point, I haue laid downe in another place. *Cap.11. lib. de Adiaph.*

The Defender replies. I. *Are you sure, there is neuer a Surplice now in England, that was abused to Idolatrie publikely in* Queene Maries *time, or secretly sithens that time? If it be true of Surplices, are you sure it is true of all Coapes?* Reply.

I am not sure, I thinke so. Reioynder.

II. *Haue you forgotten the distinction of* Idem specie, *and* Idem numero? Reply.

I remember it well: but this is, as if it were vnlawfull to vse gold in the Temple at Hierusalem, because *Aaron* framed his Idolatricall Calfe of gold. Reioynder.

III. *By this reason, we may erect new Images in the Churches, & say that these Images were neuer worshipped or abused.* Reply.

Nothing lesse: We are expressely forbidden to MAKE an Image, as hath bin noted before. Reioynder.

XIIX. ARGVMENT.

The high Court of Parliament is bound *Supplicat.*

ſpecially to open their mouth for the dumbe, to iudge righteouſly, to iudge the afflicted and the poore, to giue ſtrong wine to him that is ready to periſh; and not to contemne the iudgement of the meaneſt Subiect.

Ergo, They are bound ſpecially to reſtore the refractarie Miniſters.

ANSVVERE.

I.

Anſwere. THis Argument is parallel,& the very ſame with the 8. Argument before,and is there anſwered.

II.

In one word. I grant the Antecedent,and deny the Conſequence: becauſe the refractarie Miniſters are not ſuch,as are ſpecified in the Antecedent,as is often declared before.

Reply. The Defender replies. *This is the Concluſion of all, which the Notarie and Anſwerer vnaptly call a diſtinct Argument. Neither is there any thing heere anſwered requiring replie,then hath been already made.*

Reioynder. I haue followed the Auctor of the Supplication in numbering his Arguments, who in the beginning of this Argument or Concluſion (terme it what you will for me) *pag.28. of the Supplication*, layeth downe this number [18.] and ſo goeth on with the Paragraph,as he had done in all the Arguments before,adding their proper number. And had not I reaſon to take it for a diſtinct Argument, being ſo laid downe by the Auctor? But let it be,as indeed all the reſt are no *Argumẽts*,a goodly CONCLVSION forſooth, the Defender ſeeth nothing in the *Anſwere* worthy a *Reply*, nor I any thing in the *Reply* worthy a *Reioynder*.

THE

THE CONCLVSION.

AND thus haue I encountered with IGNORANCE it ſelfe, ioyned with extreame MALICE, paſſions wherewith the Defender ſeemeth to be notoriouſly qualified. Firſt, his IGNORANCE is palpable, in that he hath neither Arte to diſpute, nor Stile to diſcourſe, nor Iudgemẽt to diſcerne ſuch matters as he handleth: al which are euidently confirmed, I. By his immethodicall and euil-featured rhapſodie, being full of vaine tautologies, and farſed with much friuolous and idle talke, as it were of a diſtraſied braine, leſt his Booke (forſooth) might be termed a TRIOBOLAR PAMPHLET, or a TVVO-LEAVED LIBELL, as himſelfe ſeemeth to confeſſe (*pag.*17.) II. By his ſenſeleſſe Periods, and groſſe Soleciſmes euen in the Engliſh tongue: as (*pag.*38.) *The Author is able to defend his meaning, or ready to yeeld better reaſon* TO THE CONTRARIE; alſo (*pag.*46.) *The Cauſe why wee are put out, is not* FOR RESPECT *of our ſelues, but* FOR FEARE *of ſinning againſt God*; and (*pag.*58) *Except you meane* NOT *the cauſe of the Miniſters*; and (*pag.*150.) *Let the contrarietie of the Anſwerer, to almoſt* IN *his whole Anſwere written, be obſerued, &c.* III. By his abſurd Paradoxes, which no Diuine euer maintained before him: as (*pag.*34.) *The Kingdome of heauen conſiſteth in the* ABVSE *of outward things*; alſo (*pag.*36.) *The libertie of Preaching doth* NOT PROPERLY *belong to the Miniſterie of the Goſpell*; and (*pag.*120.) *A Miniſter out of his Miniſterie, is* NO MINISTER: there are many more ſuch examples, but I labour to be ſhort.

Secondly, his MALICE is apparent in euery page, yea almoſt in euery line of his *Defence*, wherein hee ſcorneth, and reproacheth, and ſlandereth, not only my poore ſelfe (whom he extreamely hateth for no other cauſe, but becauſe I am not of his faction) but alſo all the reuerend Prelats and Magiſtrates of this Land, yea the whole Church of God amongſt vs, as we haue heard alreadie.

When I had firſt peruſed ouer this vile and diſgracefull Libell, I could but maruel at the impudencie of the Defender, that in ſo learned an age, durſt preſume to publiſh ſo ſillie a worke: Whereupon I purpoſed to haue paſſed it ouer with ſilence, as diſdaining to accept ſo Ignorant a Man for my Antagoniſt, and to encounter with ſuch, as with an Aduerſarie, whom it were fitter to inſtruct, as a Schoole-boy. But when I had better conſidered the humor of the refractarie faction, who embrace euery Sentence proceeding from their RABBINES, as an ORACLE, be it neuer ſo abſurd; and perceiued the Booke it ſelfe, to bee preiudiciall to his Maieſties auctoritie and Lawes, to the peace of GODS Church, and propagation of the Goſpell, I was perſwaded (for this once) to take a litle labour to ſhew the Defēders folly in his weaker *Defence* of ſo weake *Arguments*; which I haue done as briefely as I could: for why ſhould I ſpeake much of a Diſcourſe ſo little worth?

And heere I openly teſtifie, and plainely profeſſe, both vnto the Defender, and to all others of his ſtraine; that if hereafter any of them ſhall ſet vpon, or attempt any thing againſt any Booke or Writing of mine; if they ſhall doe it in the common Idiome of the Engliſh, I will paſſe it ouer with ſilence, and not vouchſafe them any Anſwere: and this, 1. Becauſe it is not fit and conuenient that this Controuerſie, being moued only amongſt Scholers, and no way concerning the Lay-people, ſhould be vulgarly handled, to the increaſe of factions and part-takings in the Church. 2. Becauſe that, hauing other imployments more neceſſarie for theſe times, by this meanes I ſhall be free from being troubled with the tedious prating, the clamorous and ſcornefull gybing of euery DVNSE, that can but chatte Engliſh.

Wherefore I require and adiure you (my reuerend Brethren) as you tender the quietnes of the Church, yea and your owne honeſt reputation, that hereafter (if you be not yet ſatisfied) you will write in the LATINE tongue, which is the tongue of the Learned, and not in the ENGLISH, to fill

fill the Common-peoples heads with idle and vaine queſtions: Which reaſonable requeſt, if you ſhall refuſe to yeeld vnto, ſurely it will be thought that all you do, is but *ad faciendum populum*, and alſo that you are but ignorant and vnlearned men, not able to write in Latine, as indeed all the DISCIPLINARIANS in Engliſh are reported to be: I ſpeake not this of all that ſtand out for the Ceremonies, among whom there are ſome whom I reuerence for their gifts; but of the giddie *Preſbyterians*, ſuch as this ſimple *Defender* is, who could bee contented theſe twelue monethes, to ſuffer my Booke *De Adiaphoris*, to paſſe vnanſwered, becauſe it was written in Latine, but no ſooner came there any thing vnder my name in Engliſh, but preſently he ſet vpon it, according vnto the Prouerb, *Who more bold, then blind Bayard?*

The Lord heale the wounds of his Church, appeaſe this inteſtine diſſention among Brethren, and grant that wee may do all things to the glory of his holy Name.

APOCAL. 7.12.

Amen. Praiſe, and Glorie, and Wiſedom, and Thankes, and Honor, and Power, and Might, be vnto our GOD for euermore. Amen.

FINIS.